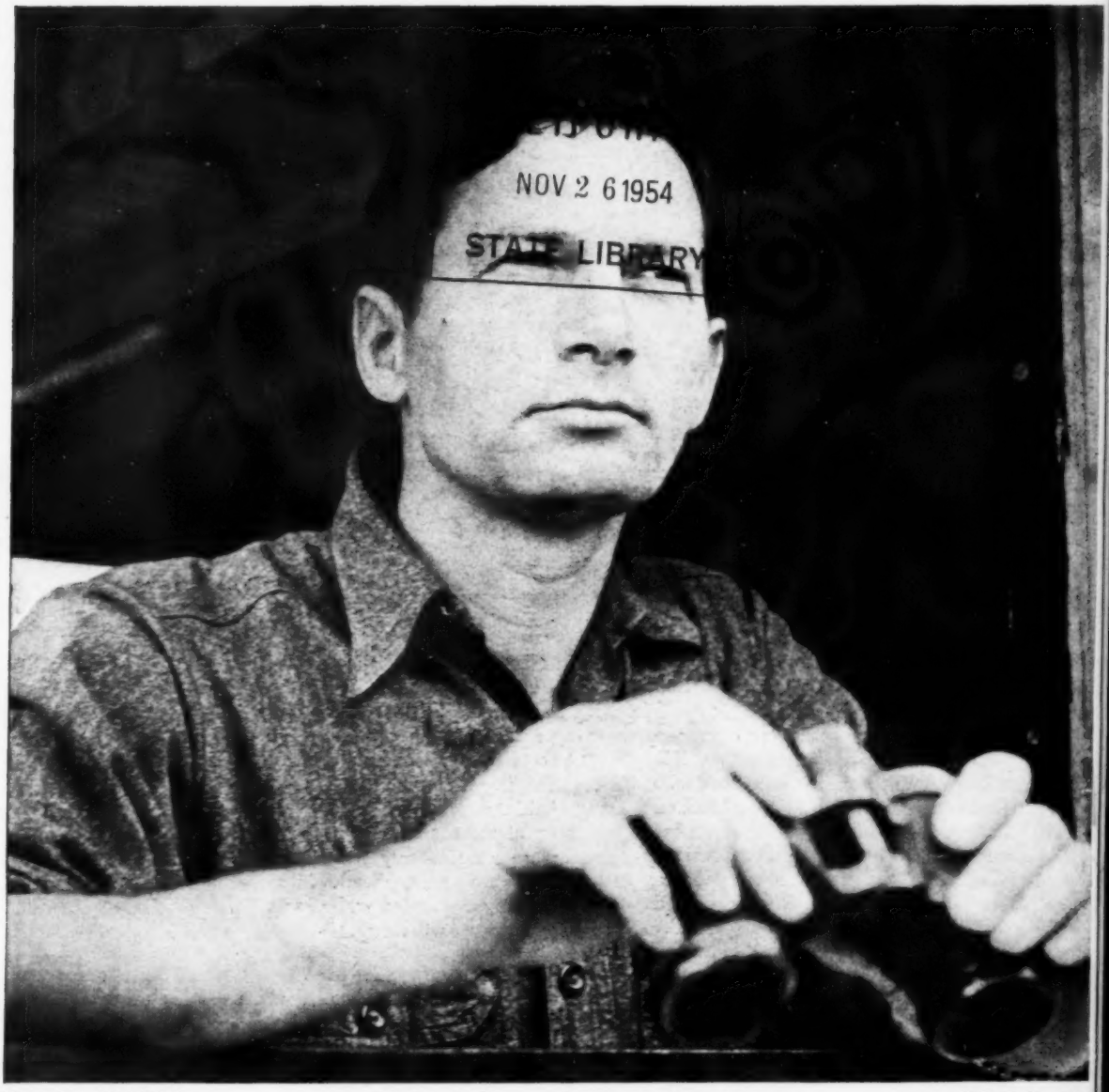
PRESBYTERIAN LIFE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November 27, 1954

Skipper Nelson of the *Princeton-Hall*
(see page 10)

Vol. 7, No. 23

Asia and Africa Ask Searching Questions
by Charles H. Malik

The Church and Refugees: First Through the Gate

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The One Who Can Keep Us from Falling

Early one spring, a party of tourists visited the Grand Canyon. They spent several minutes on an observation platform, then ventured to an unprotected spot on the edge of the abyss.

One of the women noticed a strange plant growing twenty feet below. Her collector's urge was aroused, and she felt that she had to have it. Her husband protested, but she brushed his objections aside and beckoned a nearby youngster.

Hanging about in hopes of earning a tip, Sam came eagerly. His eyes bulged as the woman waved a five-dollar bill.

"Here, boy," she offered. "I'll give you this to get me that flower growing on the ledge. We'll tie a rope under your arms and let you down. It won't take long."

Eyeing first the money and then the gorge, the youngster swallowed hard and shook his head.

"But I must have that specimen for my collection," she insisted. "Get it for me, and I'll give you ten dollars."

Still he refused.

She stamped impatiently. "Then how much would you charge to go after it?"

"Not that much, lady," Sam explained. "I'll go for fifty cents—if you'll get my Dad to hold the rope."

In spite of the trouble civilization is facing, there is a Heavenly Father who is holding the rope for the world. More loving than any human father, he has a firm grip and never will let go.

God not only cares about humanity in general; he is concerned about us as individuals. He wants to give us strength and peace of mind.

He would like to hold the rope for us.

Presbyterian Life Nov. 27, 1954

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Vol. 7 No. 23

SOUNDING BOARD

'When Tension Grips a Town'

« Reading . . . "When Tension Grips a Town" [PRESBYTERIAN LIFE, *October 30]*, . . . I was particularly impressed with the statement of the Milford father who said, ". . . The churches could have carried the day for sanity and common sense, but they weren't quick enough or clear enough." When, oh when, will we stop speaking in "pronouncements" and start using the plain and simple language of the people? Why must we use scholarly words and ponderous utterances when we can speak clearly, directly, and plainly? —WILLIAM M. HUNTER

Pastor, First Presbyterian Church
Robinson, Illinois

'Speaking of the City'

« Thank you for the October 16 issue of PRESBYTERIAN LIFE on Presbyterian Facts. I have been a subscriber of your magazine for less than a year, so I had never read an issue of that nature before. I couldn't begin to tell you all the things I learned. And the articles were wonderful—the article by Hermann N. Morse, on "The City" both "awful" and challenging. . . .

But I certainly want to take issue with Dr. Morse on his statement (last sentence on page 19) that the city skims the cream off the country. . . . I would say just the opposite is true—the cream stays in the country, and those who can't stand the gaff take to the city. . . . I suppose you have guessed by now that I am a country girl. That's right, I am . . . and . . . Dr. Morse . . . [can't] . . . convince me that the cream of my community has gone to the city.

—MRS. MILAN BOSWELL

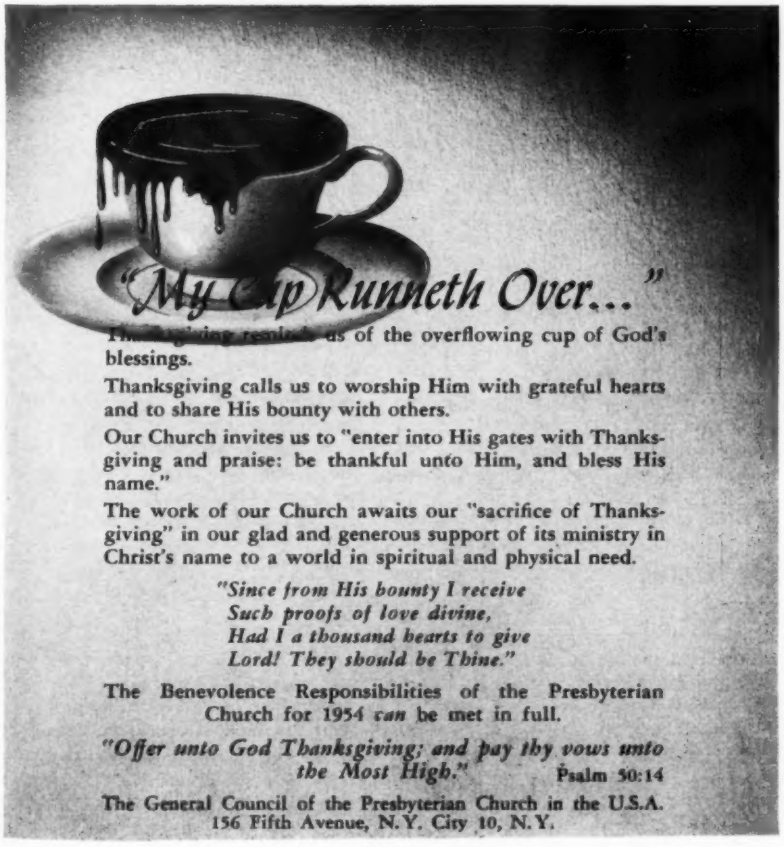
New Point, Missouri

Christian Stewardship

« Arthur L. Miller's article "Gratefully Yours" [PRESBYTERIAN LIFE, *October 16, 1954]*, strikes at the heart of Christian stewardship in the small or the large church—is it to raise a budget, or out of gratitude to God, to dedicate a portion of time, talents, and money directly to His work?

—ERNEST L. ROBERTSON

Prairie Grove, Arkansas



'The Unfinished Work'

« I wish to thank you for one of the finest pieces I have ever read on the pension plan, "The Unfinished Work" in the October 16 issue of PRESBYTERIAN LIFE.

This makes warmly human and understandable one of the most misunderstood agencies of our Church, the Board of Pensions.

Reprints ought to be placed in the hands of every new pastor and every new church (and a few older ones too?).

—RUSSELL J. PRENTICE

Pastor, First Presbyterian Church
Alhambra, California

This article is being published in booklet form and will be distributed by the Board of Pensions.

—THE EDITORS

'Doting but Dozing'

« . . . I have just completed reading "Doting but Dozing" [PRESBYTERIAN LIFE, *October 30]*, by John Calvin Reid. The cartoon by Reichhold and the article by Reid are both excellent, carrying the message that Protestant parents need so to hear. . . . This could well be another in our Board of Christian Education's series, "The Christian Family Faces Crisis." The cartoon well depicts the crisis—teaching, by example, to make our children pagans. . . .

—GAYLE A. MILLER

Minister, Presbyterian Church
Alexandria, Nebraska

'Twelve and Over'

« I recently picked up a copy of the July 24, 1954, issue of PRESBYTERIAN LIFE, containing the children's story "Twelve and Over" [about a boy who attempted to continue paying half-fare at the movies].

I thought maybe some of your adult readers would be interested in knowing how we handled the same problem. As each of our youngsters approached his twelfth birthday, we began to build up in his mind the idea that he would soon reach a station in life where people would begin to regard him as an adult. On each child's twelfth birthday we gave him the full price of a round-trip ticket on the bus, and he made a special bus trip just to be able to get on, drop the full adult fare in the box, and let the driver know that this was the first time that he was able to pay an adult fare.

This so impressed . . . the youngsters that there was no temptation to "chisel" in any other transaction, like the price of theater tickets.

It has been our experience that if the parents will take the initiative in things of this kind, there will be no problem for their children, and other youngsters will gladly follow suit.

—RAYMOND KUESTER

Saint Louis, Missouri

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MEDITATIONS

By Lawrence MacColl Horton

"Neither death, nor life . . . "

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39)

IN these triumphant words of Paul, which are often read at the funeral service, there is a striking suggestion that death may not be man's only great enemy, but that life may conquer him, too. I am sure, Paul wrote, that neither death—nor life—will be able to separate us from the love of God. We are all aware that death is a strong foe against which we wage an unending battle, only to lose it in the end, whether the race prove to be a hundred-yard dash or a long cross-country run. But have you ever considered that life can be our great enemy, too?

Death may bring the undertaker for the body, but life may bring the undertaker for the soul. Sometimes a child begins life in a home which seems to separate him from the love of God. The stories of most criminals and delinquents begin in homes marked by drunkenness, ignorance, poverty, and irresponsibility. Few lawbreakers grew up with Sunday school, Scouts, YMCA, or other character-building groups. Or think of the cultured pagans in our communities to whom the church is at best a harmless formality. How many of them came from homes where God was neglected, where Jesus was seldom mentioned, where stewardship was unknown? Those who began life in an atmosphere where prayer was highly regarded, where the Bible was an open book, where church work was considered a top priority, and where a percentage of family income was due the Lord, may be profoundly grateful.

Even more often adult life separates us from God. Sometimes suffering, trouble, and the injustice of life harden a man and seem to draw him quite away from the love of God. Sometimes the pressures and pleasures of life seem to win a man's whole allegiance. As Jesus put it, it is "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in" *(Mark 4:19)* that steals a man's heart away from God. Many parents' hearts have been broken, many pastors' hopes have been disappointed, when individuals who began with great promise have been drawn away from the highest and best.

But also, and this is the most elusive of all, life in a church sometimes steals people away from God. Involved in a church's machinery, too familiar with the dispositions of our fellow Christians, deceived by pride that a church depends on us, we drift away from the Church's God. How many adults still feel the wonderful devotion with which they first came into the Church? To how many is God more real today than when they first pledged their loyalty to Jesus Christ? In the Church we need to share the concern of one of the greatest of all Christians, ". . . lest that by any means, when I have preached to others, I myself should be a castaway" *(I Corinthians 9:27).*

These and other experiences of life have the potential of separating us from God. "But from my experience," said Paul, "I am persuaded that there is absolutely nothing in life that should separate us from our Lord." As friends suffer a physical separation and yet remain friends, nothing should separate us from God. Man may wander far, but nothing is too bad in life to make God withdraw his love for us, or to separate us finally and irrevocably from that love. God may have to wait patiently for us to come to our senses and accept his love offered in Jesus Christ. But when the prodigal turns around and comes home, the Father is always there to welcome him with open arms. There is a verse in Romans which is particularly meaningful in the Moffatt Translation, "For God never goes back upon his gifts and call" *(Romans 11:29).*

It is more obvious that death does not and cannot separate us from God's love. Death takes away our loved ones, but the Christian believes that this separation is only temporary. He professes a faith that death does not and cannot separate us from the love of God in Jesus Christ. Isn't that the message of the Cross? Isn't that the meaning of Easter? That's why death, the one victorious enemy that every man faces, does not terrify the Christian. He knows that, whether here or there, he is never separated from the love of God. That means strength in life and peace in dying. For the Christian is fully persuaded that neither the trials and temptations of life, nor the inevitability of death, can separate him from the love of God as found in Jesus Christ.

SHOP TALK

THE COVER shows Captain Dick Nelson of the motorship *Princeton-Hall* peering over the treacherous inlet waters of the Alaskan coast (see **Alaska's "Presbyterian Navy"**).

Charles H. Malik, delegate to the United Nations from Lebanon, is author of **Asia and Africa Ask Searching Questions.** The article is condensed from an address delivered to the Evanston Assembly of the World Council of Churches.

Dr. Malik, a member of the Political and Security Committee on the U.N., has a long record of brushes with Soviet delegates behind him. Formerly a philosophy professor, Dr. Malik now and then finds occasion to point out the skyhooks of logic and paper-stretcher reasoning in Soviet debating techniques before the international body. Red rebuttals take the familiar ad hominem line of aspersing Dr. Malik's youth—he was only thirty-nine when appointed to the U.N.—or his former profession.

Back in 1950 no less an authority than Andrei Y. Vishinsky called Malik "a young professor [with] ingenious, naive, contradictory, inconsistent ideas," and admonished him not to "assume tasks you cannot cope with." Last month the same Vishinsky was excoriating the same Malik: "Apparently he lost his way today. Instead of going into a university hall, he got into this committee."

But to the non-Communist world, it looks as though the young professor copes very ably indeed, so much so that he is one of the free world's most respected spokesmen. A Christian in a nation that is half-Moslem, half-Christian, Dr. Malik is a layman in the Greek Orthodox Church.

Kenneth J. Foreman (**Living Above Our Names**) is a minister in the Presbyterian Church, U.S., and a teacher at Louisville Theological Seminary.

COMING ISSUES WILL BRING
. . . a picture story of youngsters enjoying Christmas . . .
. . . interviews with residents of a large metropolitan area about their feelings and views on the hydrogen bomb.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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Communicating the Gospel

Evangelism Sunday, November 28

The people of God are in this world as the Church, and they are never alone with their Lord in isolation from the world. It is the world which he came to save. Without the gospel the world is without sense, but without the world the gospel is without reality. Evangelism is no specialized or separable or periodic activity, but is rather a dimension of the total activity of the Church. Everything the Church does is of evangelizing significance. Through all the aspects of its life the Church participates in Christ's mission to the world, both partaking of the gospel and seeking to communicate it. Evangelism is the place where the Church discovers itself in its true depth and outreach.

But this witness of the Church to its Lord is weakened by our faithlessness—not least by our divisions. Therefore will the Church deal with these divisions with holy impatience, and passionately strive for unity. . . . Also, wherever Christians find themselves separated by caste, class, racial or other barriers, they will boldly cross them, manifesting Christ's solidarity with the whole of mankind. In a divided world they will fulfill Christ's ministry of peace, manifesting in their own life the new mankind which has begun in Jesus Christ. Wherever they encounter social injustice, they will do battle for its redress, bearing witness to the restoration of humanity in Christ. . . .

What then are the concerns of evangelism? One is surely so to proclaim the gospel that it will transform the groupings and patterns of society in which men and women are involved, to the end that human institutions and structures may more nearly conform to the divine intention. . . .

Still another aspect of evangelism is the attempt to bring people into the full life of the Church as expressed in a local congregation. . . .

But underlying these concerns of evangelism is the bringing of persons to Christ as Savior and Lord that they may share in his eternal life. Here is the heart of the matter. There must be personal encounter with Christ. . . .

We must remember that evangelism is God's work in which we are his agents. . . . Through his guidance we must seek lines of effective communication with those outside the Church's life, and be prepared to face the demands which the proclamation of the gospel makes upon us. . . .

Firstly, there must be encounter with the world. The Church must break out of its isolation and introversion, meeting the individual where he is with the compassion and comprehension of Christ. While this initial demand applies to all evangelism, it is particularly relevant to workers and intellectuals, many of whom are conspicuously outside the life of the Church. No social group lies outside the orbit of the compassion of Christ.

Secondly, there must follow the speaking of a word which is intimately related to the problems of the individual in his world. We must let every man know that he is of inestimable worth in the sight of God. . . .

Thirdly, too often our words have been impotent because they have not been embodied in works of service, compassion, and identification. It is not enough for the Church to speak out of its security. Following our incarnate and crucified Lord, we must live in such identification with man, with his sin, his hopes and fears, his misery and needs, that we become his brother and can witness from his place and condition to God's love for him. Those outside the Church make little distinction between faith and works.

Fourthly, in order to possess the power to evangelize, the Church must nourish its life on the Bible. To recover for current thought the great Biblical concepts is one of the pressing needs of evangelism. In the communication of the gospel the Bible occupies a unique and central place. The Bible speaks to all, provides a common language for the Church, transcending our divisions. . . .

Literature and the arts play an increasing part in the shaping of men's outlook; but we also face today the overwhelming impact of the cinema, radio, and television, as well as the greater perfection of posters, newspapers, and magazines. . . . The Christian Church must use these same media, for it is essential that Christianity, the questions it asks and the answers it offers, should permeate the general consciousness, if the ground is to be prepared for individual decision for Jesus Christ. In many countries the churches can make full use of these opportunities only if they are prepared to work together.

Because of its importance in the life of the Church, serious thought should be given to a more realistic training of the ministry, including provision for the service of theological students in industry and agriculture, and the addition of social studies and field work to the curriculum.

The renascence of non-Christian religions and the spread of new ideologies necessitate a new approach in our evangelizing task. In many countries, especially in Asia and parts of Africa, these religious revivals are reinforced by nationalism and often present themselves as effective bases for social reform. It is not so much the truth of these systems of thought and feeling which make appeal, but rather the present determination to interpret and change oppressive conditions of life. Therefore, they confront us not only as reformulated creeds but also as foundations for universal hope. Such hope is based on man's persistent desire to be master of his own destiny. The gospel hope, on the contrary, does not rest upon what man can do for himself but on God's promise, in judgment and mercy, finally to fulfill His purposes.

The Christian knows and believes that, in Jesus Christ, God has given to man the full and only sufficient revelation of Himself. . . . The Christian will proclaim the gospel as God's judgment upon all human quests and questionings. But in his approach to men of other faiths, he will humbly acknowledge that God has "left not himself without witness." . . .

The ambassador of Christ is primarily concerned not with the faith that a man professes, though he should understand it with sympathetic insight, but with him as he really is, a sinner like himself and one for whom Christ died. This means that the first step in evangelism must always be not that of controversy but of identification and alongsidedness.

The tragedy of the world is that it knows no judge, no lord of history. To the Church it is given to know that man is not condemned to an endless succession of meaningless nights and days, to never-completed toil, to uncomforted mourning or ever-disillusioned hoping. It possesses, or rather is possessed by, the hope of a glorious fulfillment.

In this hope we are saved and by it we live. . . . The time of evangelism will not last for ever; it will be succeeded by the time of the Kingdom fulfilled. The good news will not remain forever a promise made: it will become a promise kept. The gospel will not be the knowledge of the privileged few: It will be revealed to all. . . .

Therefore are Christians under constraint to declare this hope to the world until the consummation of the Kingdom and the coming of the King.

Selections from the report on evangelism adopted by the World Council of Churches, Evanston, Illinois, August, 1954

The Near East's great Christian statesman

throws a challenge at Western churches

Asia and Africa Ask Searching Questions

By Charles H. Malik

In considering the problems of Asia and Africa, especially in relation to the Christian Church, I speak as a member of the Greek Orthodox Church, and tend to see things from that perspective. It seems it is not yet entirely forbidden, nor is it altogether indecent, to view the world as a Christian, namely, as standing together with the world inexorably under the sign of the Cross of Jesus Christ, even the only-begotten Son of God, who for us men and for our salvation came down from heaven and was incarnate of the Virgin Mary, who was crucified by us men under Pontius Pilate just outside Jerusalem, who certainly rose from the dead on the third day and ascended into heaven where he sits on the right hand of the Father, and who most certainly shall come again in glory to judge the quick and the dead.

We are called upon to put aside all human cleverness and fear, in fact all natural or social distinctions, and, in the fellowship of the Spirit, to reaffirm, just like guileless children, the wonderful Faith of our fathers. We do not speak as doctors or farmers or businessmen or professors or theologians or diplomats or officials of this or that organization, nor do we speak as members of this or that profession or nation or class or race or sect or movement or party or philosophical school of thought, much as every one of these distinctions has upon each one of us its own proper claims and enjoys in its own right a real and valid domain of truth. We speak rather on a much deeper plane than all this; in fact, on the deepest plane we know, namely, on the plane of our knowledge of Jesus Christ. On this plane we acknowledge we are not only not self-sufficient, not only limited creatures, not only creatures of the living and true God on whom we depend every minute, but fallen and sinful creatures, not just rebellious against this or that good and right thing, but rebellious by nature, not just mortal with a scientifically calculated probability of so many more years still to live, but spiritually dying every minute and physically liable to die any minute, perhaps even this very one. On this plane of sin and death which encompasses us all, and indeed the whole of mankind, we also acknowledge with tears of rapture the victory and power, the glory and forgiveness of Jesus Christ, who renews us by his grace every day. It is then on the plane of forgiven sinners, with equal emphasis on the sin which is wholly ours and on the forgiveness which is wholly Christ's, that we dare speak. On this plane, than which nothing is more ultimate, we can speak in freedom and without reservation, for how can there be any reservation when one is face to face with the Cross, where "the mystery, which was kept secret since the world began," is completely revealed, even to the innermost secrets of our own petty hearts?

It is permitted to each one of us, whatever might be his vocation in life, to ascend to the hill of the Cross and to view the world from there. And if there is anything more refreshing, more exhilarating, more releasing, more humbling, more new and creative, than what we see in the blazing light of the Cross, even for what we otherwise do in life, I confess I do not know it. Nay, there can be no such thing.

Two great continents, Africa and Asia, are awakening. Their deep

Two continents awaken

Asia and Africa are rising. They desire the full enjoyment of their natural rights. The Asian and African will is taken into account in world councils today more than ever before. We are not only dealing with the vast majority of the human race and with incalculable natural resources: We are dealing with ancient cultures proud of their achievements, jealous for their spiritual values, and becoming increasingly conscious not only of their latent inner strength but of how much the West has owed them. Where would the West be without Greece, Egypt, Asia Minor, Mesopotamia, the Near East in general, Persia, India? Where would the Western Church be without the tears and sufferings of the saints in North Africa, in Alexandria, in Jerusalem, in Antioch, in Ephesus, namely, in that great arc of the southern and eastern Mediterranean which constitutes the meeting-place of Asia and Africa and in those days also of Europe? The rise of the East is in part the affirmation of the original base of the West.

The Church can and should rejoice in this phenomenon. How much the East owes its rise to the direct and indirect activity of the Church, both to the faithful witness of whatever remained of the Church in the East and to the dynamic witness of the Western Church and its manifold missionary impact, is a tale still to be told in all its pathos and depth. Christ has been at work all along, in ways past our comprehension, to bring about the rise of the East. It is impossible for Christians not to pray for and bless every genuine attempt at dignity and independence, every craving for freedom and equality, every desire on the part of the peoples of Asia and Africa to exploit their resources for their own benefit and to realize their potentialities to the full. These are as much the children of God, "created in his own image," as anybody else, and Christ died as much for them as for you and me.

The challenge of Asia and Africa, so far as their present fundamental revolution is concerned, is for the Christian conscience, in all sympathy and love, to understand and be concerned about their political, economic, social, and spiritual needs. Wherever people can rule themselves, even if imperfectly—and who amongst us can cast a stone at imperfect government abroad?—they have every right to do so. Wherever there is unjust foreign exploitation of natural and human resources, it should cease, and people should be trained in the theory and technique of mastering and turning to good use the riches of the earth. The great stirrings for social justice, for the elimination of discrimination and misery, for the liberation of the eternally depressed and dispossessed, for conferring some dignity upon millions of human beings who are only human by name, all this certainly reflects the will of Christ. Whoever misses the bus with respect to fundamental social change is certainly going to be left by the wayside, and therefore nothing is more necessary for Christians than to make sure they understand the social forces at work and to try to help them in their truly formidable tasks, with all the moral and intellectual resources at their command, resources which we ultimately derive from the compassion of Christ and the righteousness of God.

In the relation of Asia and Africa to the outside world, problems of political freedom, economic development, social and racial justice always arise. There is no one neat "solution" applicable to all of them, and whoever believes in such a thing is an irresponsible or misguided idealist. Every such problem requires profound political, social, and scientific analysis, on the part of the best minds directly involved, before light can be shed upon it; and in some cases the profoundest and most responsible analysis fails to show a way out. The interests appear to be conflicting, to be irreconcilable, to admit of any happy, or sometimes even unhappy, issue. The question then must remain in "suspense," a judgment upon the folly and sin of men.

The duty of the Christian in all this is clear. He is to identify himself with the cause of truth, justice, and being everywhere, as best he sees and understands these things, leaving the issue to God; and if he lags behind for whatever reason, he will be an unprofitable servant. Above all, he should never approach problems with preconceived ideas, but should have the deepest respect for facts, for objective situations; and often the facts are anything but obvious. The primary Christian virtue in international relations is hard-hearted idealism. If the Christian of the West cannot always determine policy, he certainly can and should help promote everywhere a more adequate knowledge of the facts. In tangled situations where unregenerate human passions rule, often it is a matter of producing an atmosphere of confidence, and if the Spirit of Christ cannot induce such an atmosphere, the Spirit, I mean, of One who by obedience unto death had no axe whatsoever to grind, then nothing else will.

Asia and Africa will develop their own social and political forms. These will not be the same as those known in the West. The place and mode of existence of the individual, of the family, of the corporate organization, of government and law, and of the production and possession of wealth, all these will vary considerably from Western norms. Asia and Africa demand that they enjoy the necessary freedom to develop their own institutions and values, namely, to be themselves. This is certainly right, for "in my Father's house are many mansions," says the Lord, and all cultures will have to bring in their own diverse gifts when he comes again. The important thing is not uniformity of culture but the growth of an international and intercultural order wherein every people and every culture will freely develop its own genius as much as possible and as best it can, subject obviously only to four conditions:

(a) that no culture or nation encroach upon another;
(b) that therefore they all voluntarily enter into some universal juridical order;
(c) that there be free interchange of ideas and goods among them; and
(d) that the enjoyment of a certain indispensable minimum of fundamental human rights be guaranteed within each of them.

The point of free interchange of ideas and goods is that this is the only way of avoiding putrefaction, stagnation, error, false self-sufficiency; for cultures have a chance to correct themselves and grow, and truth has a chance to assert itself, only in an atmosphere of exposure to freedom and light. And the point of human rights is the great question whether there is not a fundamental, natural core of rights and freedoms defining our very dignity as human beings,

problems are of the spirit, and only Christianity can solve them

a core which cannot be derogated from no matter how compelling the circumstances or diverse the cultures. If such a core of rights exists—and this is a question for fundamental research—then a Christian cannot, under the false pretext of tolerance and respect for freedom, be indifferent to the miserably human lot of men in many an African or Asian culture.

And foremost among the freedoms to be ensured in all cultures is freedom of thought and conscience, namely, that no arbitrary, external, social, or political impediment be placed before man in his sincere quest after the truth. The freedom needed is not the questionable freedom of being, but the genuine freedom of becoming. It is a mockery of man, of truth, and of God if after much suffering a man sees in freedom more light and still he cannot open the window to let it in.

Problems of mind and spirit

FOR ALL their intricacy, the political, social, and economic problems of Asia and Africa are nothing compared to the intellectual and spiritual problems. For we can already see with some assurance that if people do not yet completely rule themselves, they will sooner or later; if people are not yet fully able to exploit their own resources, they are on the way of doing so; and if social discrimination and injustice still prevail, the one pronounced temper of the age is precisely to attack them. In these fields we can see ahead, albeit more or less dimly.

But what is going to happen to the mind and soul of Africa, that is the question. Nor is it true that once people have achieved their political independence, once they have attained economic plenty, and once they have brought about social justice, the spirit then will take care of itself. This is the greatest fallacy of the present age, that the mind, the spirit, the soul of man, the fundamental bent of his will, is derivative from, subordinate to, a function of, his economic and social existence. So long as man can say with Galileo, "And still it moves," so long as he of all creation can commit suicide—and any one of us can do so—there is here provided an absolute refutation of the doctrine that the intellectual and spiritual is wholly derivative from the economic and social. If in its theory of man Communism commits this radical fallacy (and yet even in this Communism is dialectically hypocritical because nobody seems to pay more attention to ideas and fundamental attitudes than Communism), then nothing is more ridiculous than the sight of those who say they wish to "fight Communism" and then turn around to concentrate on the economic and social alone; for by thus denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are at bottom Communistic themselves, and *that* without even the advantage of dialectical hypocrisy.

The real challenge of Asia and Africa is of an intellectual and spiritual order. Concerning the question of multiplicity of cultures there arises the baffling problem of the truth of culture, even beyond the minimum common requirements necessary to ensure the dignity of man. Is there such a thing as a scale of cultures? If there is, what is the principle of this scale and how may it be justified? Is it enough for a thing to have occurred to be true? Even on the plane of sheer happening, sheer existence, is there such a thing as a false event? Is falsehood—historically, culturally, spiritually—something positive, real? What is falsehood? Who is to judge these things?

These are neither simple nor unimportant questions. They are of the essence of every intercultural situation. The best minds would have to wrestle with them, alike in the East and in the West. Let us, however, beware lest we approach them without first being utterly shattered ourselves at the foot of the Cross. It is only there that there is some chance that we become ashamed of our cultural pride. It is only there that we learn unmistakably what to say and what not to say. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Pride distorts one's judgment; it produces in others a revulsion against the truth. If no culture can learn under the spirit of pride, it does not follow that truth is overpowering under the spirit of meekness. Man in his pride may rebel before meekness as much as before pride. What is needed, then, is God's absolute patience and faithfulness, and a little childlike trust on our part that only if we love enough and care enough and think enough and suffer enough, we shall know a little more, and God will take care of the rest.

From the West—science

WITHOUT science and technology Asia and Africa cannot develop themselves. But neither the one continent nor the other can be said today to be the home of science and technology. These disciplines flourish in Europe and in the two offshoots of Europe—America and the Soviet Union. It follows that for their own development Asia and Africa must ultimately depend upon one or more of these three homes of science. It will be decades, and in some cases centuries, and in some cases perhaps never, before Asia and Africa can liberate themselves from this scientific dependence.

Nor is it certain that such a liberation would be a good thing even if it were possible. Why should we set continent against continent, race against race, culture against culture, in these matters? Why should it not be a good thing to have scientific interdependence in the world? Why should I be unhappy if the theoretical secrets of the natural resources of my nation could be known and mastered only by foreigners?

These matters are ultimately grounded in the fallen nature of man. This is where religion, and especially the Cross and salvation of Jesus Christ, comes in. Nations and cultures seek complete self-sufficiency even in scientific matters because of the ultimate facts of power, pride, and fear. For science means power, and there is no guarantee that those who possess it will not exploit and enslave those who do not, although the latter, if they possessed it themselves, would most certainly not prove more virtuous. Only then, as people feel they belong to a larger whole which they trust and which they can call their own, only as relations of confidence and justice are established between peoples, only as adequate curbs, both legal and moral, are developed against the corruptions of pride and power, will Asia and Africa accept their scientific dependence upon Europe and its offshoots as a final fact.

(Continued on page 36)

The *Princeton-Hall* carries ministers, church groups, and emergency aid from village to village along the Alaskan coast. Doubling as Sunday school missionaries, the crew here comes ashore in an outboard skiff carried on the deck of the ship.

ALASKA'S "PRESBYTERIAN NAVY"

In a land where the main thoroughfare is a waterway, the 64-foot Princeton-Hall *takes Presbyterians about the Church's business*

By Janette T. Harrington with photographs by Joseph Elkins

THE "Presbyterian Navy" belongs uniquely to Alaska—our churches in other places seem to get along satisfactorily without need of a boat. But the low-beamed, 64-foot, 165-horsepower motorship *Princeton-Hall* is essential in an area where there's almost more water than land, and where, to get from one steep-sloped, fog-topped, pine-crested island to another, a boat to thread its intricate way around is essential. Board and presbytery (there are two presbyteries in Alaska: Yukon and Alaska) estimate that *Princeton-Hall* has saved them thousands of dollars in transportation charges.

Skipper Dick Nelson and the motorship carry young people to youth conferences, church officers to presbytery meetings, and presbytery and other officials on go-and-see visits to local churches. They carry workers home, and youngsters who have no particular home to Haines House, Presbyterian haven north of Juneau. This summer, the boat was crowded with a group of work-campers from the States, come to Alaska for a summer of work as vacation school teachers.

Southeastern Alaska is a mingling of several cultures. Near Presbyterian church are Thlingit Indian totem poles reminiscent of a primitive religion.

From May to late fall, the *Princeton-Hall* is gone almost continuously. Summerlong, Nelson and his Thlingit Indian helper, Dan Kahklen, scarcely see their wives and families of three and nine children, respectively. (This summer Dick took his son, Chipper, along to shorten the separation.) Wintertimes, when leisure for dry-dock repairs and general housecleaning is axiomatic, the *Princeton-Hall* still has work to do. In many

ways, it fills the same role as the road-worn car of the Sunday school missionary in inaccessible spots not reached by the ordinary church.

The broken coast of Southeastern Alaska is dotted with little villages with queer-sounding names: Klawock, Hydaburg, Wrangell, Kluckwan. Inactive many months of the year, they come to life with the salmon catch. Fishing boats moor at their docks between runs out to sea; women and families come along to live for the season in quarters provided by the canneries. Many of these villages have their own churches. For the others, Nelson says, "Our job is to get a preacher to the people."

A July night at Waterfall, where a big cannery is located, is typical. As the *Princeton-Hall* draws up to the dock, a big loud-speaker blazes out the announcement, "Church services tonight in Cabin 8." Cabin 8 is not a compartment of the ship, but a boxlike structure on land looking about adequate to hold a small family in cramped discomfort. Nevertheless, at eight o'clock, ten, thirty, then forty roughly-dressed men and women and wriggling children—Haida, Thlingit, Norwegian—crowd into the two rooms. Elmer Parker, Presbyterian minister from Hydaburg, leads the service. Without Mr. Parker, Dick Stussi would have preached. He is a student from San Francisco Theological Seminary pinch-hitting for the summer as extra crewman, occasional preacher, and helper in the network of daily vacation Bible schools.

With fall, the *Princeton-Hall* acquires a full-time preacher—the Reverend Donald Schwab, former executive at Haines House. As a matter of fact, in a pinch Dick Nelson could preach himself.

A Presbyterian elder, he spent a period as lay worker aboard the *MS Willis Shank*, independent marine medical mission which used to cover similar territory for a short time.

Nelson is a fisherman from way back, having been brought up from Seattle by his father as a high-school boy to fish Alaskan waters. After he finished school and one year of college, and between jobs around Seattle, he took another whack at Alaska, including a term of service at Sheldon Jackson Junior College in Sitka, where he operated the school boat, the *SJS*.

Just about the time the war started, Nelson was snatched up by the Coast Guard. Coincidentally, he and the *Princeton-Hall* saw war service at the same time. Shortly after the motorship was built, it was commandeered by the Navy for use as a patrol boat in Alaskan waters; the marks of the mountings of ack-ack guns and depth charges are still to be seen on her decks.

Captain Dick Nelson *(left)*, a Presbyterian elder, relieves his assistant, Dan Kahklen, a Thlingit Indian, at the helm on narrow course among inlets.

The crew asks blessing before chow. The ship's provisions are stocked in Juneau whenever possible, as food flown to isolated villages is very expensive.

A few years after the war, Dick went to work as a cannery watchman at Klawock. One night, two men stood talking far into the night on the dock. One was Dick; the other one, the Reverend R. Rolland Armstrong, Presbyterian field representative in Alaska. The question under discussion: What was the best possible use of Nelson's talents? Shortly after that, he was appointed missionary-in-charge of the *Princeton-Hall*.

Dick's familiarity with Alaskan waters comes in handy in an area where landmarks are tricky and where the climate is given to fog, rain, and low-hanging clouds. One night—this was several years ago when he was out on the *SJS*—Nelson had given the tiller to his helper and gone down for a rest. Suddenly the other man shook his shoulder and cried, "Which way do we go past that red light to starboard?" Dick rubbed the sleep out of his eyes and did a double take. "Light?" he exclaimed.

Summer passengers are workcampers from "The States" assigned to teach classes of vacation Bible school in villages too small to have own churches.

"There's no light around here. That must be a ship, and we must be about to run into it." He averted the crash.

Like other helmsmen, Dick likes to ride with his radio-telephone tuned in, ready to pick up weather reports and news of the catch. True to the tradition of the sea, he shifts course at once if he hears of a ship in trouble. When word came recently that a ship's motor had broken down out to sea, the *Princeton-Hall* was the first craft to come to the aid of the distressed vessel.

Long experience has made Skipper Nelson wary on the water, and he puts a foot down flat on taking unnecessary risks. Alaska still remembers that a Presbyterian missionary-pastor, the Reverend Verne Swanson was drowned a few years ago when overtaken by a storm in open water.

"When the Lord says go, we go," Dick says. But with "maturity" (he was thirty-nine his last birthday), he has grown cautious. "I wouldn't leave the dock any more if I didn't feel the Lord was with me," he declares.

"Most of the jackpots we get into around here give advance notice anyway," he went on. "When the storm warnings go out, I head for shore. You never know when water is going to get in the fuel oil or the motor conk out. When that happens, it's better to be near land."

Dick wasn't along the night a boatful of men going to a presbytery meeting headed into a storm and wallowed through the waves for over twelve hours. Just as well that he wasn't, perhaps; he'd rather have let the men be late. His attitude represents not timidity but stewardship. He looks on the *Princeton-Hall* as the Lord's property and feels quite sure he wants her kept in good shape.

General running costs of the ship are covered by the Board of National Mis-

ALASKA'S "PRESBYTERIAN NAVY"

The *Princeton-Hall* casts anchor at one of many shore villages, and two crew members head for land in the skiff.

sions. They include maintenance, fuel, and food. For trips lasting several days, Mrs. Nelson generally makes out menus ahead and buys supplies in Juneau where she can watch for bargains.

Visitors aboard usually make their own bunks and help out with the ship's chores. In the ordinary scheme of things, Dan Kahklen is ship's housekeeper, looking after the galley, swabbing down the decks, shining the brass. A quiet little man and hard worker, he had his first trip "outside" a few months ago when he was named commissioner to the General Assembly.

The *Princeton-Hall* is getting along in years as motorships go. Patched up for further service, she nevertheless faces honorable retirement as soon as the National Missions Board receives enough money, through spontaneous contributions, to replace her.

Activities of the *Princeton-Hall* underwent severe scrutiny when plans for its replacement were under discussion. Prevailing decision took a leaf from Dick Nelson's own book—as long as the mission ship can serve, it ought to be kept in the water.

Now that great development of Alaska's timber resources is underway, small, remote, logging camps are beginning to appear along the shore, all of them far from any church. All along the coast, Dick thinks, the need for greater church influence can be seen—Saturday nights, he says, a man can be robbed and rolled off the dock and people will hardly ask what has become of him.

Instances like these mean to him a job cut out for the *Princeton-Hall*. As long as he is able, he'd like to keep on carrying out his watchword: "Our job —get 'em there."

In one kind of shore call, Skipper Nelson *(left)* confers with elders James Edenso and David Jason *(right)* of Hydaburg Presbyterian Church, on transport needs.

In another kind of call, an invalid at isolated spot, Audrey Shaquanie, receives visit from Captain Nelson and Richard Stussi, seminary student and summer pastor.

For Gifts That Grow

Helpful answers to basic questions about The Presbyterian Foundation

By Frank M. Totton*

Question: In brief, what does the Presbyterian Foundation do?

Answer: It has two main functions—the encouragement of gifts for the Church's endowment fund and the management of that fund.

Question: What do you mean by endowment fund?

Answer: A permanent fund. One where the money is invested and made to produce income. The principal is not spent, but remains at work, earning income year after year. This kind of income is vital for the long-range work of the Church. If we can build up a large enough endowment, we can be sure that there will be enough money coming from it now and in the future to carry out the work of the Church.

Question: What kind of gift is the Foundation interested in?

Answer: Two kinds. One is the unrestricted gift, the gift to the Church where the donor does not specify the uses to which the money will be put. This is particularly useful because it permits each General Assembly to decide just where the earnings on that money will do the most good. Since no one knows exactly what the needs will be in the far future, this gives the governing body of the Church the freedom to use the funds where the needs are greatest. Gifts of this type should be made to the Foundation since it is the agency authorized to receive gifts for the Church as a whole.

Question: And the other kind?

Answer: The gift for a specific purpose. Suppose you want to help support one of the seminaries or Church-related colleges or to augment pensions for retired ministers, or that you're interested in Westminster Fellowship or any other specific work of the Church. You can make your gift to the Foundation so that its income will go to that purpose in perpetuity.

Question: That means, in effect, forever?

**As this issue goes to press, the editors are grieved to learn of the unexpected death of Mr. Totton.* *See page 22.*

Answer: Yes. As far as anyone can see into the future, that income will go to that particular work.

Question: For what other purposes would an individual give to the Foundation?

Answer: For the benefit of his own local church.

Question: How would that work?

Answer: His funds would be invested by the Foundation, and the income would be paid to the church he names.

Question: Is that an advantage over giving directly to the local church?

Answer: It may be. For one thing, the local church would not have the burden of investing the funds, managing them, and reinvesting them from time to time as economic conditions change. Yet it would receive income regularly from the Foundation to use as it saw fit.

Question: Would the same apply to gifts for the Boards or other agencies?

Answer: Yes. The Foundation would make the investments and pay the income on them to whichever Church organization the donor chose.

Question: Couldn't he accomplish the same thing by giving directly to the Board or agency?

Answer: Yes, provided he wants all of his gift to go to one Board. Say he wants it to go to Christian Education; he can give directly to that Board or to the Foundation. But if he wants to divide it between two or more organizations, he should make the gift through the Foundation.

Question: And the Foundation would distribute the income to the various purposes he wanted to support?

Answer: Yes. We have a case like that right now. A woman who wants to set up a memorial fund for her parents wants some of the income to go for National Missions, some for Foreign Missions, and some for Christian Education. And she has decided on the proportion she wants each to have. By making her bequest to the Foundation she can accomplish exactly what she wants to do.

Question: You mention "bequest." How is that different from a gift?

Answer: A bequest is a gift made in a will. It takes effect when the donor dies. A gift is one that takes effect at the instant the donor makes it. If you give $10,000 to the Foundation now, the Foundation has it now. If you bequeath it, the Foundation will receive it after you have died and your will has been probated. There are lots of other variations, of course, such as making a gift to the Foundation under a trust agreement through which the donor receives the income during his life and bequeaths the principal to the Church on his death.

Question: Are there still other purposes for which the donor would make his gift or bequest to the Foundation?

Answer: Many. You can give to the Foundation for the benefit of your own synod or presbytery, for one of our Church-related hospitals, or for the Council on Theological Education. You can give to it for the Presbyterian men's or women's organizations or for any other agency of the Church. No matter what the Church purpose you want to support, you can do it through the Foundation.

Question: How much income will the gift or bequest earn?

Answer: For the past fifteen years, the Foundation's investments have earned an average of about 4 per cent on their market value. At that rate a gift to the Foundation would pay income equal to its face value about every twenty-five years, and the principal would still be there, still earning.

Question: Then a gift of $1,000 would pay $1,000 to the Church in income alone over a twenty-five-year period?

Answer: Yes, provided that the rate of income is about the same in the future as it has been in the past.

Question: And at the end of twenty-five years, the original $1,000 would still be there?

Answer: Still be there and still earning. That's why we call it "the gift that endures." It keeps on working for the Church far, far into the future. As a matter of fact, if the past trend continues, the $1,000 may even be worth more at the end of twenty-five years.

Question: Who invests the funds for the Foundation?

Answer: Our Finance Committee. They are members of the Foundation's board of trustees who have a great deal of experience in banking, finance, and investments. We also get investment counseling service from the Fidelity-Philadelphia Trust Company. The trust company is custodian of the funds and treasurer of the Foundation.

Question: What kind of securities do you invest in?

Answer: Common and preferred stock, government and corporate bonds. The Committee tries to strike a prudent balance between income and safety—that is, between the greater earning power of stocks and the greater stability of bonds.

Question: Is each individual gift or bequest invested separately, or are they all handled together?

Answer: They are grouped together in a common trust or mutual fund we call the Combined Trust Fund. Each individual fund has a proportionate undivided share in the whole fund.

Question: That's like the privately operated mutual funds, isn't it?

Answer: Yes, with some exceptions. For one thing, the Foundation, as a nonprofit organization, provides the service at cost. Another difference is that we can accept funds only where the Church has a substantial interest. We

(Continued on page 35)

NEWS

Church Giving Rises, Average $45

Church members—individually and as a group—are giving more than ever before dollar-wise.

The National Council of Churches' Department of Stewardship and Benevolence announced early this month that cash gifts from U.S. church members averaged $45.36 for 1953, as compared with $41.94 for the previous year. In addition, Protestants for the first time are giving to their churches at an annual rate of more than one-and-a-half billion dollars.

Total cash contributions by forty-five Protestant and two Eastern Orthodox bodies with a combined membership of more than 33,000,000 totaled $1,537,309,000 for last year. The figure represents an increase of $136,000,000 over 1952. Percentagewise, it is a jump of 8.5 per cent, as compared with an increase of roughly 3 per cent in church membership.

The great bulk of contributions was earmarked for local congregational expenses, a breakdown shows. The new annual figure is $1,228,257,647, with forty-seven church bodies reporting, as compared to $1,114,810,848 reported by forty-five bodies the year before. These funds went to pay ministers' salaries, church maintenance and repairs, fuel, light, and similar expenses. Six church bodies estimated that as much as 35 per cent of all their congregational expenses could be ascribed to new building programs.

Gains were also shown in benevolence giving. Church-sponsored home and foreign mission programs, overseas relief, orphanages, homes for the aged, and hospitals received $308,874,662 during the year—an increase of more than $22,000,000 over the previous year.

Comics Publishers Adopt Code of Ethics

Rising demand by parents for a clean-up of comic books brought action last month from the industry itself.

First, twenty-four of the country's twenty-seven leading comic-book publishers formed the Comics Magazine Association of America. Second, the association's newly-appointed "code" administrator announced a Code of Ethics for the industry. All members of the association, said administrator Charles F. Murphy, have adopted the code which bans all comics "that are offensive to public taste."

Mr. Murphy recently resigned as a New York city magistrate to accept his new post. He declared that he will "expose" any publisher who defies his orders and prints a comic book without his approval. The code's two sections deal with editorial matter and advertisements. The editorial code prohibits anything which might be an incentive to crime or which exploits horror and terror. It regulates the dialogue of comic-book characters and the costumes which they wear. A section on marriage and sex lays down rules for reverent treatment of these subjects. The code also provides that "ridicule or attack on any religious or racial group is never permissible." The code further provides that "inclusion of stories dealing with evil shall be used or shall be published only where the intent is to illustrate a moral issue."

The code for advertising matter stresses that "good taste shall be the guiding principle." Standards set up for the editorial content of comic books are applicable to their advertising content. In addition, advertisements of liquor, tobacco, sex-instruction books, and gambling equipment are designated as "unacceptable."

Landmark on Tour

An American landmark recently began a 30,000 mile fund-raising campaign on its own behalf. The bronze weathervane *(below)*, which topped the steeple of Christ Episcopal (Old North) Church in Boston, early this month commenced a tour of eastern cities to raise $150,000, the amount needed to replace the steeple toppled August 31 by hurricane "Carol." It was from the steeple of Old North Church that Paul Revere received a lantern signal that started him on his ride to warn of the approach of the British in 1775.

Weathervane of Old North Church, Boston, starts tour to raise funds for new steeple. Marines in early American uniforms flank Vicar Charles R. Peck at ceremony.

JOYOUS EMBRACE of refugee sister and her brother marks reunion of Hatzi family at airport, after separation of more than three years. Mr. Hatzi *(center)* and his wife, who came from Albania, were the first family to pass through immigration.

THE CHURCH AND REFUGEES:

FIRST THROUGH THE GATE

THE gate to America is small but once you get through, there is so much freedom inside." This statement by a former fugitive from the Iron Curtain came true late last month as the first group of refugees to enter the United States under the 1953 Refugee Relief Act landed at New York's International Airport.

Although North Atlantic gales had made their chartered plane almost nine hours late, the group of seventy men, women, and children appeared unconcerned by the delay. Said a passenger, an East German whose command of English enabled him to speak for the others: "I've waited many months to come to America; a few hours more isn't so long."

Government officials and representatives of Church World Service, the relief agency of the National Council of Churches, through which cooperating denominations are handling the resettlement program, were at the airport to meet the future citizens. Within a few hours of their arrival the refugees, representing half a dozen countries under Communist domination, had passed through immigration proceedings, eaten their first American meal, and had been taken by bus to a hotel. The next morning some families took short walks, usually keeping in sight of the hotel. Others were interviewed by reporters, who conversed with the refugees through Church World Service interpreters.

Before leaving for railroad terminals and bus stations to continue their journeys, several refugees asked to speak at a conference of denominational resettlement committees. A twelve-year-old boy orphaned in World War II—the youngest to make the trip alone—said: "I am happy to be here; thank you." An Albanian who had escaped but returned to bring out all but two of his family told the conference: "I leave Albania because Communists took my house, my farm, everything I had. I thank you for giving me the chance to start over in your country."

Later, church and government resettlement experts at the conference discussed progress being made to accelerate the rate of immigration under the Refugee Relief Act of 1953. Speakers agreed that it was now up to church people to sponsor the 209,000 refugees granted asylum by the act. Before a visa may be granted overseas, it was pointed out, a United States sponsor must first have signed an assurance that the family will have lodging, that the head of the family will have a job, and that the newcomers won't become public charges.

Case history files on hundreds of families eligible under the act are now available at the headquarters of each de-

YOUNGEST TRAVELER, Gunnar Springis, enjoys first American meal. A war orphan, he will live with grandparents.

YEAR-OLD BABY, daughter of Albanian parents, has known nothing but the cramped life of a Greek refugee camp.

nomination participating in the project.

Miss Margaret Gillespie, director of the Presbyterian Committee on Resettlement Services, especially urges churches which have had no previous experience in finding homes for refugees to assist in the present program. The Presbyterian Committee—whose office is at 156 Fifth Avenue, New York 10, New York—is prepared to handle some 3,000 cases before the act expires in December, 1956.

To date the response to pleas for assurances has not been large; less than 200 sponsors have volunteered. But this quiet start was no cause for despair. Under the first United States refugee acts in 1949-53, Presbyterians sponsored some 6,500 new Americans. And there was every hope that Presbyterian individuals and local congregations would continue their leadership in refugee settlement under the new law.

PATIENT WAITING in lines that move slowly is feature of refugee life children will long remember. Here they watch parents register at hotel where group stayed. Government furnished plastic bags *(foreground)* to supplement meagre luggage.

EXHAUSTED from long trip, East German mother holds daughter's doll while her husband gets room assignment.

EXPLORING NEW YORK, family from Yugoslavia takes a brisk walk around Gramercy Park. Mr. and Mrs. Laux *(rear)* and two daughters walked from Yugoslavia to grandmother's home in Austria. Boy *(holding grandmother's hand)* was born there.

REFUGEES PRAYED, heard organ recital at Calvary Episcopal Church. A woman who lived in camps for three years said being in church gave her new hope.

FAMILY SPOKESMAN Maria Teubner *(left)* is helping her sister Chriseldis and their parents gain command of the new language. Maria learned English while an Air Force secretary in Germany.

The Church in South Africa: Grief Beyond Measure

Both the government of South Africa and the Dutch Reformed Church of South Africa last month were sharply criticized again for the policy of *apartheid*, or racial segregation. Dr. Geoffrey Fisher, Archbishop of Canterbury, charged the South African government with totalitarianism through its "imitating of the methods of Communist government and control."

"It is grief beyond measure to us," he said, "that—just at this moment when, in many ways, [world] tensions are relaxing—all portents in South Africa point to a relentless pursuit of a policy toward the native population which is regarded by almost all Christian opinion outside that of the Dutch Reformed Church as unchristian in principle and bound, in the long run, to be catastrophic in its effects. . . .

"Each detail of the application of the policy of *apartheid* seems to us a fresh violation of Christian principles and common justice." Dr. Fisher noted that in South Africa native education had first been brought under the Ministry of Native Affairs, then steps were taken to insure that native education would be "strictly limited to what the government thinks good for them," and this was followed by the taking away of the natives from their western lands.

"Now the tenure of church properties (in native locations) is to be limited to a year at a time," he said, "and is to be subject to cancellation when the activities of the church tenant are, to quote the Secretary for Native Affairs, 'such as to encourage deterioration in the relationships between natives and the government or government persons or bodies.'

"The deterioration, it is to be observed, can—in the government's view—only be caused by others and never by the action of the government itself. That is totalitarianism and differs not at all from the suppressions of civic freedom and church life in Communist countries. It is strange that the South African government does not begin to suspect its own wisdom when it finds itself imitating the methods of Communist government and control."

Dr. Fisher noted that South Africa's Anglican bishops had "again and again protested with power and charity" against the actions of the South African government and that "we in this country have supported them wholeheartedly." "More than that," he said, "it is not proper for us to do, nor would it be profitable for the cause we hold dear, that is that the people of South Africa

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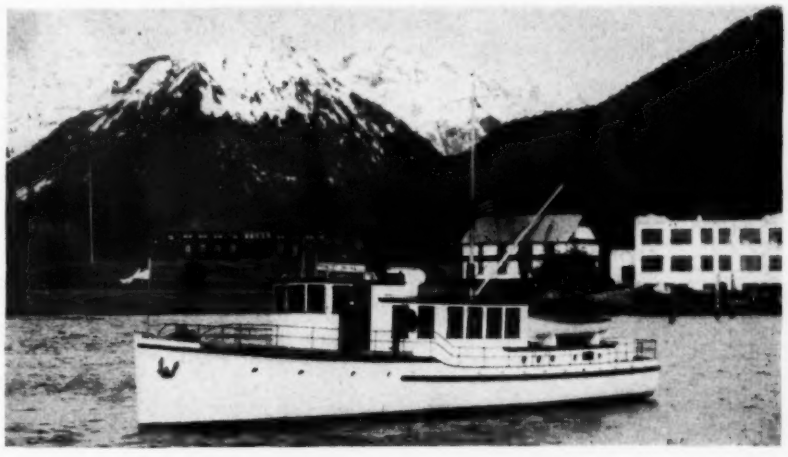

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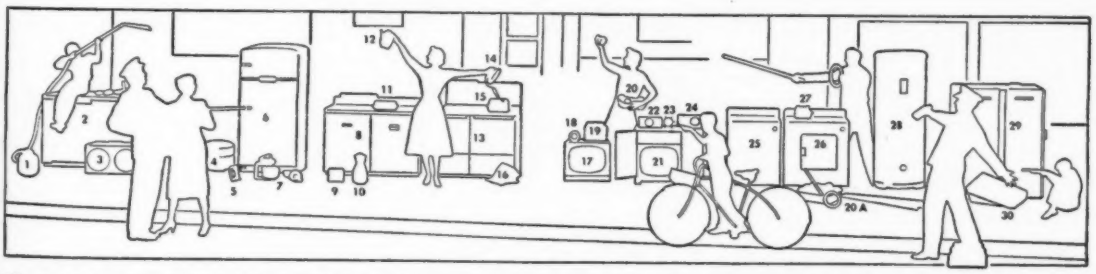

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and, indeed, of all Africa, be treated as friends and partners to be helped on lovingly to the goal of a truly equal partnership in all social and civic freedoms. But we are sorely tried."

The Dutch Reformed Church of South Africa also came in for criticism during a debate at the United Nations. Iraq's permanent U.N. representative, Awni Khalidy, accused the church of being largely responsible for racial segregation in South Africa and the mandate territory of South-West Africa. He said the fact that the Dutch Reformed Church was the only national religion in the country was an important factor in South Africa's policy of segregation. Mr. Khalidy charged South Africa's action in beginning the integration of South-West Africa was equivalent to the use of force and contrary to the U.N. charter. South-West Africa, he said, is the only territory placed under mandate that had not yet become either independent or been placed under U.N. trusteeship.

When the Malan government first advocated *apartheid*, the Dutch Reformed Church of South Africa endorsed the segregation policy. Since then, however, some individual Dutch Reformed leaders have criticized it. At the World Council of Churches' Second Assembly in Evanston, Illinois, in August, Dr. Ben J. Marais of the South African denomination rejected the segregation principle and called on his church to admit its guilt.

Other Protestant denominations and the Roman Catholic Church in South Africa generally have opposed the *apartheid* policy. Some of these groups have taken the lead in fostering interracial gatherings and church services in the face of official disapproval.

Frank M. Totton: Vitality Unbounded

In banking circles, where he labored for more than forty years, Frank Mortimer Totton was called "the man everybody knows." In church, civic, and charity work, Frank Totton was known from coast to coast as a buoyant speaker and hard worker.

In fact, Frank Totton was probably the most widely traveled and widely listened-to banker in the United States before his retirement as vice-president of New York's Chase National Bank last May. It is estimated that he journeyed more than a million miles during the past quarter-century bringing facts and cheer to thousands of community and business groups.

An article in the June *American Banker* quoted Mrs. Totton as saying about her husband, "Every time he hears the dishes rattle, he gets up to make a speech." But although Frank Totton made thousands of speeches in thousands of places, he still found time to serve his church and his community—as well as his bank—with deeds as well as words.

Mr. Totton, for many years an elder in

Frank M. Totton

the Larchmont Avenue Presbyterian Church, was also national chairman of the United Negro College Fund, New York State grand master of the Masons, board chairman of the New York State YMCA, and treasurer of World Literacy, Incorporated, which sponsors Dr. Frank Laubach.

As an active Presbyterian layman, Frank Totton gave many hours to the National Council of Presbyterian Men, was chairman of the national laymen's committee for the Restoration Fund, and held the chairmanship of the Budget and Finance Committee of the General Council from 1945-48.

But all these responsibilities and many others outside and in the banking world gave way to a new and exciting job for Mr. Totton this spring. He retired then after more than thirty years of service with the Chase National Bank to accept, at the age of sixty-four, the post of executive director of the newly created Foundation of the Presbyterian Church U.S.A.

The Foundation, formerly the Trustees of the General Assembly (for a full description of its activities, see the article by Mr. Totton on page 13), was a nation-wide project which called for the utmost of organizational and promotional skill. Frank Totton hurled himself into the new task with his usual unbounded vitality, scurrying from one end of the nation to the other at the drop of a name.

But last month—the job going well—Frank Totton and his wife took off some time for an overdue vacation. They were in Miami, Florida, on October 31 when Frank was stricken suddenly with a heart attack. He was rushed to a hospital but passed away on the morning of November 1.

The Presbyterian Church U.S.A. and the Foundation in particular will not soon forget Frank Totton. Neither will the thousands of people who will remember him as America's best-known banker. And it is important to note that the organization he directed for such a tragically short time is in business to serve the whole Church forever.

Voters Take Action On Bingo, Schools

Voters in several states took action this month on issues of interest to churchgoers.

In Michigan, a referendum on the legalizing of bingo was defeated, but by such a slim margin that it looked as though the battle would have to be fought again in 1956. The Detroit and Michigan Councils of Churches led the campaign against bingo. Downstate Michigan largely opposed the legalization of bingo; the Detroit metropolitan area, however, heavily favored the measure.

In Utah, three state-operated junior colleges will not be returned to the Church of Jesus Christ of Latter-day Saints. Bills needing approval by the electorate, had been passed by the legislature to transfer the three schools and close an additional one. The action, urged by the governor because of the state's financial difficulties, aroused widespread opposition. Petitions demanding referenda on both questions were signed by the required number of voters and filed with the secretary of state last February. Shortly before the election, Mormon officials issued a statement disavowing any connection with widely circulated pamphlets advocating the transfer. The statement reiterated the church's stand—announced during the legislative action in December—that it would operate the schools as junior colleges if they were given up by the state, but that it was not "actively seeking" return of the institutions.

In Georgia, voters approved by a narrow margin the so-called "private school" amendment, strongly opposed by church and educational groups. The measure would abolish public schools in the event an end to segregation was ordered in Georgia. It would, in turn, set up a system of private schools permitting

grants to individual citizens of the state.

The Georgia Council of Churches, in an election-eve appeal for defeat of the measure, said that "free public schools are the unique foundation of American democracy."

"We call upon all church bodies, local and regional," the Council declared, "to make a calm, intelligent, Christian study of the issues involved and then to speak openly and uncompromisingly for action in accordance with Christian principles."

New President At Elkins College

The Reverend Dr. David K. Allen, former pastor of the First Presbyterian Church, Fairmont, West Virginia, was inaugurated last month as the eighth president of Davis and Elkins College, Elkins, West Virginia. The half-century-old college is owned and operated by the West Virginia Synods of the Presbyterian Churches U.S. and U.S.A., and the Presbyteries of Lexington and Winchester in Virginia.

The Church in the World: No Questions Here

One of the great issues that the Christian Church has tackled in the past generation—particularly in the United States—is its relationship to social, economic, and political events.

Some Church leaders have felt that religious bodies have no right to concern themselves over these matters. Others have felt that the Church must speak out on any issue that involves moral judgments. A lively running-battle of words and deeds has been fought between the adherents of these two beliefs, with the decided edge in recent years going to the latter group.

Good example of this trend came in September when the General Board of the National Council of Churches voted overwhelmingly in favor of its right to speak out *(see P.L., Oct. 30)*. And early this month, the Pope of the Roman branch of the Holy Catholic Church made a clear statement on this topic.

Pope Pius XII, at special audience before some 900 cardinals and bishops, defended the right of the Church "to direct the consciences and actions of men" in matters which are not strictly religious.

The supreme pontiff of Rome deplored what he called a tendency not to listen to bishops and priests in "matters of this life." The Pope added, "We must take an open and firm stand against errors of this kind."

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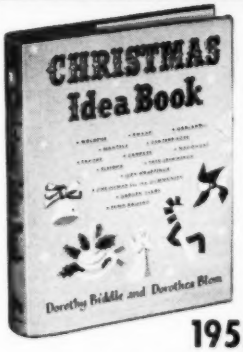

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Theological Education: Facts and Figures

The churchmen of today who train the pastors of tomorrow met late last month at Buck Hill Falls, Pennsylvania, to take a look at the state of theological education in the Presbyterian Church U.S.A.

Occasion was the annual meeting of the Church's Council on Theological Education. Seminary and college presidents, including General Assembly Moderator Ralph Waldo Lloyd, head of Maryville College, Maryville, Tennessee, and many of the church's leading professors, pastors, and Board secretaries spent more than two full days discussing problems and progress.

The conferees discovered that the Church's nine seminaries had enrolled 1,454 students as of October 1—an increase over the previous semester.

The meeting was moderated by Dr. Claude S. Conley, president of the Council and executive of the Synod of Pennsylvania.

Dr. Robert Worth Frank, president of McCormick Seminary in Chicago, noted, however, that although the Church needs at least 100 trained Christian Education workers annually, the seminaries are producing only fifty per year.

Moderator Lloyd urged that the seminaries give even more attention to the development of the "ecumenical mind" among students. Dr. Lloyd noted that the Presbyterian Church U.S.A. is affiliated with 972 schools, colleges, universities, and seminaries throughout the world. It was also reported that about a quarter of all young Presbyterians attending summer conferences want information about Church vocations.

Dean Marshall L. Scott of the Presbyterian Institute of Industrial Relations gave his colleagues some facts on a traditional problem—the transmission of the gospel to urban industrial workers. Dr. Scott reminded the gathering that Presbyterian churches have tended to minister especially to professional, managerial, and business groups. He pointed out that these groups make up only 17.6 per cent of the American working force, while non-white-collar urban workers make up about 49.8 per cent.

"One in four Americans lives in the twelve urban areas with a population of a million or more people," Dr. Scott said. "Beliefs, attitudes, and behavior are strongly influenced by this industrial-urban environment. The unchanging gospel will be received by the people of our contemporary life only if theological education includes understanding and skills for these people."

The delegates also developed plans for Seminary Sunday on January 9. It was announced that Dr. E. Fay Campbell, secretary of the Council on Theological Education, will preach on the Columbia Broadcasting System's *Church of the Air* program that Sunday.

Booklet Describes U.S. Overseas Aid

The Office of Public Reports of the Foreign Operations Administration recently issued a comprehensive booklet on the functioning and successes of the United States programs for technical cooperation. The pamphlet, entitled *Technical Cooperation Programs Around the World,* explains the mutual importance of the projects to this country as well as to the nations where the work is carried out. (Copies of the booklet are available free in quantities up to fifty from the Foreign Operations Administration, Office of Public Reports, Washington 25, D.C.)

Christian Education Play Available

Prelude to Reprieve, a documentary-style play dealing with current problems, is now available for church groups which desire to present it. The dramatic presentation had its premiere at the last General Assembly and was repeated later in the summer at the Westminster Fellowship National Assembly.

Production rights for the play are granted with the purchase of fifteen scripts at $1.00 each. No royalty is charged. (Copies may be ordered from the Department of Church Relations, Presbyterian Board of Christian Education, 825 Witherspoon Building, Philadelphia 7, Pennsylvania.)

New Course Aids Chaplains' Program

Eleven seminarians from several denominations recently completed a new course designed to increase the Navy's pool of reserve chaplains.

For eight weeks the men studied at the school for chaplains in Newport, Rhode Island, and served aboard ships where they conducted worship services and performed other chaplains' duties. The trainees, all of whom had completed two years of seminary training, signed up as reservists and received allowances as ensigns. When they have completed seminary and are ordained, the "probationary ensigns" (as they are termed by the Navy) may be able to remain in the reserve program.

Of People and Places

● **Weekly flowers cheer patients.** A few years ago, while visiting a member of her family who was confined to a tuberculosis sanatorium near her home in Michigan, Mrs. LeRoy Maynard was impressed by the fact that many of the patients were seldom visited and consequently were often lonely. She decided to do something about it.

Every Friday she visits the institution, taking with her armloads of roses, magazines, and papers. Each patient is given two of the flowers, which are furnished anonymously by a florist. Some days, if pressed for time, she stands at the serving line in the dining room and places the roses on the patients' trays. At election time Mrs. Maynard takes absentee ballots to her hospitalized friends. She also helps them shop for birthday and Christmas gifts for their families, occasionally delivering the gifts personally. She has arranged three entertainment programs for the patients and is working on others.

Mrs. LeRoy Maynard gives weekly roses to Roman Krawchuck, sanatorium patient.

Mrs. Maynard is a member and a deacon of the First Presbyterian Church of **Kalamazoo, Michigan** (the Reverend Charles K. Johnson, pastor). She has always been active in the church, and is at present chairman of the Hospitality Committee of the Women's Society.

● **Long-time memberships noted.** Miss Elizabeth Trimble last month observed the eightieth anniversary of her membership in the First Presbyterian Church, **Boonton, New Jersey** (the Reverend Robert A. Reighart, pastor). Miss Trimble, who will be ninety-four years of age next month, was active in church activities until she was past ninety.

Miss Jessie Phillips, who is also a member of First Church, will observe the seventieth anniversary of her membership in that church next month. She is ninety years of age.

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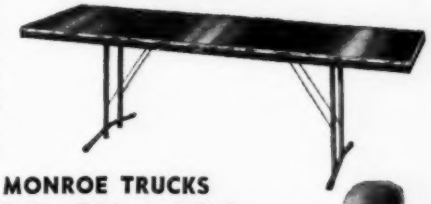

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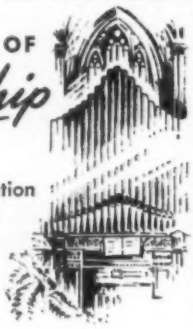

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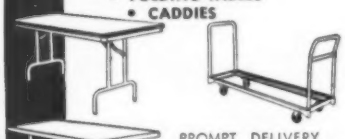

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NEWS

● **Bible teacher honored.** For fifty-five years Joseph M. Irvine has taught a Bible class at Immanuel Presbyterian Church, **Los Angeles, California** (the Reverend William S. Meyer, pastor). Last month hundreds of students and friends honored Mr. Irvine with a banquet.

● **Sacraments administered to shut-ins.** This year World-Wide Communion Sunday was observed at two services in the First Presbyterian Church, **Hutchinson, Kansas** (the Reverend Harold M. Mallett, pastor). After serving Communion at the first service, church officers went to the homes of shut-ins and to hospital rooms to serve the Lord's Supper during the 11 A.M. service, which is broadcast each week.

● **Sermon marks ninetieth birthday.** Last month, on the occasion of his ninetieth birthday, the Reverend Dr. William C. Hudnut preached the sermon at a service in the Third Presbyterian Church of **Rochester, New York.** His son, the Reverend Dr. William H. Hudnut, Sr., is the pastor. Another son, the Reverend Dr. Herbert Beecher Hudnut, pastor of the Woodward Avenue Presbyterian Church in Detroit, Michigan, and a grandson, William H. Hudnut III, assisted in the service. The latter is a student at Union Theological Seminary, New York City, and an assistant at the Riverside Church there.

● **Pilgrimage to forefathers' church.** A group of men from the Triangle Bible Class of the Presbyterian Church, **Westfield, New Jersey,** last month hiked to Elizabeth, a distance of eight miles, to congratulate First Presbyterian Church on the occasion of the latter's 290th anniversary. Near First Church they were met by the pastor, the Reverend Charles A. Ross, who rode in a horse-drawn buggy. During the worship service which followed, Mr. Ross read greetings from the Reverends Richard L. Smith and George V. Gardner, ministers of the Westfield church.

● **Headmaster inaugurated.** James Merriam Howard, Jr., last month was inaugurated headmaster at Blair Academy in Blairstown, New Jersey. Mr. Howard is the son of the Reverend Dr. James Merriam Howard, pastor emeritus of the First Presbyterian Church of Fort Pierce, Florida. Blair Academy is a Presbyterian school affiliated with the Presbytery of Newton.

For the Record

Anniversaries:

Two hundred twenty-fifth. The Goodwill Presbyterian Church, Montgomery, New York (the Reverend Joseph A. Schofield, Jr., pastor).

One hundred ninety-fifth. South Amenia Presbyterian Church, Wassaic, New York (the Reverend Edward S. Golden, pastor).

One hundred twenty-fifth. West-Park Presbyterian Church, New York City (the Reverend A. B. Keeler, interim pastor).

First Presbyterian Church, Logan, Ohio (the Reverend Earl F. Schottke, pastor).

First Presbyterian Church, Nanticoke, Pennsylvania (the Reverend William B. Lester, pastor).

One hundredth. Tremont Presbyterian Church, New York City (the Reverend Wallace Edmund Carver, pastor).

Eightieth. First Presbyterian Church, Saint Helena, California (the Reverend Ralph Claude Shanks, pastor). At the time of the observance, the renovated sanctuary was rededicated.

Seventy-fifth. First Presbyterian Church, Kingman, Kansas (the Reverend R. M. Truesdale, pastor).

First Presbyterian Church, Scotland, South Dakota (the Reverend Charles P. Ford, pastor).

First Presbyterian Church, Hanford, California the (Reverend George W. Crichton, pastor).

Sixty-fifth. The Cottage Grove Avenue Presbyterian Church, Des Moines, Iowa (the Reverend Edward P. Ingersoll, pastor). The recently remodeled church was rededicated.

First Presbyterian Church, Centralia, Washington (the Reverend N. Harry Champlin, pastor).

Sixtieth. Second Presbyterian Church, Boise, Idaho (the Reverend Gerald V. Case, pastor).

Fifty-fifth. Olivet Presbyterian Church, Easton, Pennsylvania (the Reverend Harry H. Maue, pastor).

Fiftieth. The Presbyterian Church of Rouses Point, New York (the Reverend William C. Watson, pastor). During the celebration a new organ was dedicated.

Twenty-fifth. The Fanwood Presbyterian Church, Fanwood, New Jersey (the Reverend Harold A. Scott, pastor).

Dedications:

Wilshire Presbyterian Church, Santa Ana, California (the Reverend Garland Gladstone Lacey, pastor), of the first unit of the church building.

Green Valley Presbyterian Church, Washington, D.C., (the Reverend Vernon K. Hoover, pastor), of a new unit.

Coral Way Presbyterian Church,

Miami, Florida (the Reverend C. Duane Wickard, pastor), of a Christian education unit.

Virden Presbyterian Church, Virden, Illinois (the Reverend Frank A. Campbell, pastor), of a pulpit Bible, a Communion table and antependium, gifts given the church in memory of the late Gertrude Dowling Campbell.

Wadena Presbyterian Church, Wadena, Iowa (the Reverend Charles E. Carlston, pastor), of a Communion table, chairs, and a pulpit chair.

First Presbyterian Church, Fairbury, Nebraska (the Reverend Robert W. Jones, pastor), of a hearing-aid device given in memory of Ralph Howell.

Park Presbyterian Church, Newark, New Jersey (Donald G. Capp, student minister), of the Van Houton Memorial Window.

The Community Presbyterian Church, Nixon, New Jersey (the Reverend G. G. Williamson, pastor), of a new parish house.

The Hoge Memorial Presbyterian Church, Columbus, Ohio (the Reverend Alfred J. Wold, pastor), for a new church.

First Presbyterian Church, Monessen, Pennsylvania (the Reverend Abner P. Richard, Jr., pastor), of an original oil painting, a gift to the church from the artist, Mrs. W. Barton Waite.

The Gow Memorial Presbyterian Church, Crivitz, Wisconsin (the Reverend Russell C. Tomlinson, Jr., pastor), of a new organ.

Cornerstone layings:

First Presbyterian Church, Marion, Iowa (the Reverend C.V.R. De Jong, pastor), of a Christian education unit.

Third Presbyterian Church, Sioux City, Iowa (the Reverend Harris G. Hilscher, pastor), of a new church.

First Presbyterian Church, Merchantville, New Jersey (the Reverend Abram G. Kurtz, pastor), of a new church.

Newtown Presbyterian Church, Newtown, Pennsylvania (the Reverend John E. Mertz, pastor), of a Christian education building.

Groundbreaking:

Memorial Presbyterian Church, Phoenix, Arizona (the Reverend Marshall J. Fancher), for a new church.

New churches organized:

Carey, Idaho (the Reverend Charles W. Shirk, pastor).

Ketchum, Idaho (the Reverend Charles W. Shirk, pastor).

New manse:

Neshaminy-Warwick Presbyterian Church, Hartsville, Pennsylvania (the Reverend George R. Ashwood, Jr., pastor).

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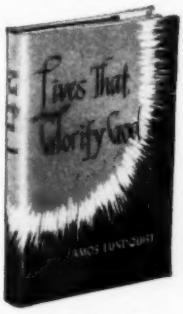

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WE'VE BEEN ASKED

Question: What are the two great commandments, and what is their connection with the Ten Commandments?

Answer: Jesus Christ offered to his questioners the two great commandments as a basic summary of divine law and rule of life. They are: 1) "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength"; and 2) "You shall love your neighbor as yourself" *(see Mark 12:28-34 and Matthew 22:34-40).* Jesus did not originate these words but quoted them from different places in the Old Testament. The first is found in Deuteronomy 6:4-5 and forms part of Israel's solemn affirmation of faith in her Lord. To love God totally is the first and fundamental requirement of Biblical religion. The second is found in Leviticus 19:18, and is one of a series of obligations laid upon the Israelite, who must deal justly and generously with his neighbors.

It will be seen that these two pronouncements are not identical with any of the Ten Commandments. At the same time, they are related to the Decalogue and deal with the same subject matter. Linked together, as Jesus formulated them, they present positively and succinctly the two principal themes of the Decalogue: man's duty toward God and toward his fellow man. Whereas the first three commandments of the Ten prohibit false worship, the great commandment insists upon true worship. The last five of the Ten prohibit wrong behavior and attitudes toward one's neighbor. The other great commandment sums these up in the duty of neighbor-love, which transcends all prohibitions.

Question: Explain the terms "former" and "latter" prophets.

Answer: The Hebrew Old Testament is divided into three main parts: the Law (including the five books of Moses), the Prophets, and the Writings. The Prophets encompass, interestingly, not only the prophetic books (called the "latter" prophets) but also the historical books from Joshua through II Kings (omitting Ruth). These are called the "former" prophets. While these books tell the story of Israel's career as a nation, a chief concern of the writer is the chosen servants of God, the prophets. Important as judges and kings are, the prophets outshine them and constitute the unique feature of Israel's history. Samuel and Nathan play conspicuous roles in the formation of the kingdom; Elijah and Elisha are far more important than the kings with whom they dealt. These men, along with others, are the "former" prophets, who cleared the way for the great rhapsodic prophets, whose utterances are recorded in the "latter" prophetic books. Since the books of the "former" prophets include also the later story of Israel, they provide the background and circumstances of the messages of the "latter" prophets. Taking them together, we have a comprehensive picture of the prophetic movement from beginning to end.

Question: In Exodus 23, we read of three festivals in early Israel. What was their meaning for the Israelites and their significance for us?

Answer: These three were the great religious feasts of Israel, participation in which was compulsory. As their names indicate (Feast of Unleavened Bread, First Fruits, Ingathering), they were closely associated with the agricultural cycle of Palestine. At the same time, each one commemorated a decisive event in the history of the people of God. Thus, the Feast of Unleavened Bread celebrated the commencement of the farming year (March-April=*Nisan*). The old year was closed out symbolically with the removal of the leaven left from the old crops. The first bread made from the new crop is therefore unleavened. This feast, however, is also called the Passover, since it marks the occasion on which God delivered Israel from slavery in Egypt *(Exodus 12-13).* The Feast of First Fruits celebrated the completion of the spring harvest and the processing of the grain. It was a movable feast, set seven weeks (thus the alternative title: Feast of Weeks) after the beginning of the harvest *(Deuteronomy 16:9).* It is not directly connected with a decisive event, though in later tradition, an association with the giving of the law on Mt. Sinai was established. Actually, there is a close calendar agreement *(see Exodus 19:1),* and the giving of the law was celebrated in a solemn festival on Mt. Sinai *(Exodus 24).* The third, the Feast of Ingathering, marks the final harvest of the fields and orchards (September - October = *Tishri*). This feast was celebrated in booths or tents, commemorating the wanderings in the wilderness. Furthermore, every seventh year, the covenant between God and Israel was renewed as part of the ritual *(see Deuteronomy 31:10 ff.).*

In the Christian tradition, we see a further development of these festivals. The Lord's Supper is an outgrowth and adaptation of the Passover. In it, the ancient theme of salvation is expanded and enhanced, moving from the deliverance of Israel from Egypt to the redemption of mankind in the death and Resurrection of Jesus Christ. In like manner, the Feast of Weeks finds its analogue at Pentecost *(Acts 2).* As at the former, the giving of the law and the establishment of the holy nation were observed, so at the latter, the giving of the Holy Spirit and the establishment of the universal Church are celebrated. No early Christian parallel to the Feast of Tabernacles occurs, though later examples of similar harvest celebrations are numerous: e.g., the Harvest Home and Thanksgiving festivals in our own country.

Question: Are the books of the prophets in chronological sequence? If not, please arrange them in order.

Answer: The books of the prophets cover the years from about 750 B.C. to about 400 B.C., and generally speaking they follow in chronological order. Thus, Isaiah is one of the earlier prophets, and Malachi one of the later. Two factors tend to confuse the arrangement, however. First there is a division between "major" and "minor" prophets; this is a distinction primarily of length, though inevitably the "major" prophets are also the more important ones. Thus Isaiah, Jeremiah, and Ezekiel form one sequence, while a second one begins with Hosea and Joel. In addition, there are a number of displacements in the succession. Here is an approximate chronological table of the writing prophets:

I. Eighth Century (roughly 750-700 B.C.):
1. Amos; 2. Hosea; 3. Isaiah; 4. Micah.

II. Seventh Century (roughly the last half-century before the Fall of Judah, 587 B.C.):
1. Jeremiah; 2. Nahum; 3. Zephaniah; 4. Habakkuk.

III. Sixth Century:
1. Ezekiel; 2. II Isaiah (unknown prophet, principal author of Isaiah 40-66); 3. Haggai; 4. Zechariah.

IV. Fifth Century (and possibly later):
1. Malachi; 2. Joel; 3. Jonah; 4. Obadiah. (The date of the last three is uncertain.)

The Book of Daniel is not normally reckoned among the prophets, since it is placed in the third division, the Writings of the Hebrew Bible.

—DAVID N. FREEDMAN
Professor of Old Testament
Western Theological Seminary
Pittsburgh, Pennsylvania

NEW RECORDS FOR CHRISTMAS GIVING

By Enos E. Shupp, Jr.

EVERYONE is now well acquainted with the term "high fidelity," and just about all the records that are given for Christmas gifts this year will be in that much sought-after category. To make sure that our readers will be safely guided into buying only records of recent vintage, with a wide range of sound and good tonal realism, we are going to combine two categories of records which we had intended to discuss. No specific mention will be made of high fidelity records, and no general listing of the "standard repertoire" will be made—we will combine them, so that any records you choose will automatically be acceptable to the person who has wide-range reproducing equipment; and the person with a more modest phonograph will be getting the latest and best-sounding version available. Those who wish performances by specific artists can easily find them in the catalogs and in the stock of the local record dealer; the records we mention will be the newer releases with the best reproduction, and all are mighty fine performances, too. Any recent releases which are poor performances will be omitted, no matter how well they sound mechanically.

Now for the list of standard repertoire items, beginning first with the most popular classification of all—orchestral. The Philadelphia Orchestra under Eugene Ormandy has issued some notably fine records in the past year, all Columbia LP's at $5.95 each (unless otherwise noted): **Offenbach's Gaite Parisienne** and **Chopin's Les Sylphides Ballet** are coupled on one disc; a brand-new recording of **Scheherazade** (replacing an earlier version); two Ravel works on one disc, **Bolero** and **La Valse** (10″ disc, $2.85); the **Brahms Second Symphony;** and **Richard Strauss's Ein Heldenleben.** The renowned Arturo Toscanini has had many recent releases, including the following, all with the NBC Symphony Orchestra on the Victor label: **Schubert's Symphony No. 9** ($6.95); half a dozen of the best-loved Wagnerian works in an album titled **Toscanini Conducts Wagner** ($11.90); and a miscellany including Dance of the Hours, Zampa Overture, Finlandia, four Hungarian Dances, and several other works, titled **Toscanini Plays Your Favorites** ($5.95).

A recent name among record labels is Angel, a company that has contributed many fine discs, including a new **Dvorak "New World" Symphony** ($5.95); also a nice coupling of the **Tchaikovsky Sleeping Beauty Ballet** and the **Swan Lake Suite** ($5.95). Capitol has some fine reproduction and distinguished performances in these: **Tchaikovsky's "Pathetique" Symphony** ($5.95) and **Stravinsky's Le Sacre du Printemps** ($5.95), both played by the Pittsburgh Orchestra under William Steinberg; and the **Shostakovich Symphony No. 5** ($5.95) by Golschmann and the St. Louis Orchestra. As we have mentioned before in these columns, the Mercury Olympian series is made up of many fine orchestral records, all of which are tops. They have the only complete recording of **The Nutcracker Ballet,** housed in a beautiful album, illustrated, and played by Antal Dorati and the Minneapolis Orchestra ($13.90); the same forces have just issued a stunning performance of **Berlioz's Symphonie Fantastique** ($5.95); and while you are looking at Mercury records, be sure to investigate the splendid series by Paul Paray and the Detroit Orchestra, every one of which is outstanding.

For a real bargain, Victor has issued on the Bluebird label a generous group of excerpts from the **Tchaikovsky Swan Lake Ballet,** recorded in England and garnering high critical praise on these shores ($2.95). You will find other good recordings in the Bluebird line at $2.98; and Decca has a ten-inch LP series at $2.50 that features the best European orchestras doing classical favorites.

In the realm of concertos, some notable performances may be heard in this list: Nathan Milstein playing the **Brahms Violin Concerto** (Capitol, $5.95); Milstein again, doing two concertos on one LP, the **Mendelssohn Violin Concerto** and the **Bruch G Minor** (Capitol, $5.95): Artur Rubinstein playing the **Chopin Concerto No. 1** (Victor, $5.95); the **Grieg Piano Concerto** coupled with **Falla's Nights in the Gardens of Spain,** both admirably played by Guiomar Novaes (Vox, $5.95).

Complete opera recordings are being issued at the rate of five or six a month, so you can get just about any you may want, and have your choice of several different versions of many of them. Angel has issued three that are excellent: **Lucia di Lammermoor** ($11.90); **Tosca** ($11.90); and **Norma** ($17.85). Two of their loveliest and best-selling sets are **Lehar's Land of Smiles** ($11.90) and **Lehar's The Merry Widow** ($11.90), both capitally performed. The broad-

cast performance of **Verdi's Falstaff** by **Toscanini** is now available (Victor, $17.85); and a superlative set by the Boston Orchestra under Charles Munch, with soloists and chorus, of **Berlioz's The Damnation of Faust** has just been released (Victor, $17.85). For those who wish highlights of the popular operas, the familiar arias and ensembles lifted from the complete sets are assembled on single LP's at $5.95, such as **Traviata, Lucia, La Boheme, Carmen, Cavalleria,** and **Pagliacci.**

SACRED MUSIC

The field of sacred music has fared well with high fidelity releases in the past year. Handel's great oratorio **Messiah** has seen three new recordings (complete), one steeped in solid tradition, magnificently performed by the Huddersfield Choral Society, Liverpool Philharmonic, soloists, and conducted by Sir Malcolm Sargent (Angel, $17.85); another fine one directed by Sir Adrian Boult, with the London Philharmonic Choir and Orchestra (London, $23.80); and a rather new and fresh approach, using the original scoring and markings, conducted by Hermann Scherchen, with London forces (Westminster, $19.85). A highly respectable performance is available on the Victor Bluebird label, with Sir Ernest MacMillan directing the Toronto Choir and Orchestra, for a modest $8.94; excerpts from this set are on a single disc for $2.98. A king-sized collection of carols, madrigals, anthems, Eucharistic motets, and Easter music on two LP's from the repertoire of **St. Paul's Cathedral Choir** (of London, England) is just coming on the market (Angel, $11.90)—most of the music was heard in the choir's concerts during its 1953 tour of the United States. The **Mozart Requiem Mass** has been accorded a good new performance by Hermann Scherchen, with good soloists (Westminster, $5.95); and the great **Missa Solemnis of Beethoven** has been issued in a beautiful album by Toscanini with the Shaw Chorale and fine soloists (Victor, $11.90). While not many collections of hymns and anthems appear, one such did come out, sung by the University of Redlands Choir, with organ accompaniment, titled **Hymns and Anthems** and containing well-known works (Columbia, $5.95). You will find previous issues of merit by the Robert Shaw Chorale (Victor), the Mormon Tabernacle Choir (Columbia), and the Canterbury Choir (MGM). Those who like the **Bach Cantatas** will enjoy the excellent series on Westminster, as well as those on Decca.

Organ records are covering a wider field these days, with the country's finest organists offering well-chosen collections. Some of my favorites are: **Bach Organ Music** played by Jeanne Demessieux (London, $5.95); E. Power Biggs, playing the wonderful old Boston Music Hall organ (now at Methuen, Massachusetts) in inspired readings of the **Reubke Sonata on the 94th Psalm** and two Liszt numbers (Columbia, $5.95); the **Widor Symphony No. 6 for Organ** played by Richard Ellsasser (MGM, $4.85); a superb disc containing all three of the **Franck Chorales** and the **Piece Heroique** (Epic, $5.95); and a pair of discs titled **The Mario Salvador Concert Series** (Volumes I and II), in which this fine artist plays the St. Louis, Mo., Cathedral organ. His programs are interesting, good music, and beautifully recorded; they are on the Technisonic label, $5.95 each; and I hope you can locate them if you want them—larger metropolitan stores will probably have them.

CHRISTMAS RECORDS

While all the new Christmas releases are not yet announced at this writing, some outstanding items are, and at the top of the list is the previous favorite, **Christmas Hymns and Carols, Volume I,** by the Robert Shaw Chorale (Victor LP, $5.95; excerpts on 45 rpm, $2.99). This set has been reprocessed to give them a sound closely approximating high fidelity; it is a notable improvement. **Christmas Carols on the Organ** is the title of a new disc played by Virgil Fox on the Riverside Organ (New York) and contains all the favorites, which, needless to say, are played with style (Victor LP, $5.95; excerpts on 45 rpm, $2.99). Fox also has a disc called **A Treasury of Hymns** (same prices as above), this time played on the Hammond Concert Organ, with hymns beloved to all of us. Christmas music played by an orchestra has proved popular—such as last year's **Mantovani Christmas Carols** (London LP, $5.95; also on three 45 EP's at $1.47 each)—and this year the orchestra well known for its smooth sound has a set called **Christmas in High Fidelity,** played by George Melachrino and Orchestra (Victor LP, $4.19; also on 45 rpm, $4.19). This set has five regular hymns and carols; the balance of the material is popular Christmas numbers. For taste, style, and selection of numbers, the best instrumental is a new one just announced, played by Percy Faith and his Orchestra, called **Music of Christmas** (Columbia LP, $3.95; also on 45 rpm, $2.94); it contains fourteen standard hymns and carols and no popular selections. There are some fine discs, from previous years, of Christmas music played on the organ; MGM has Richard Ellsasser doing a nice LP of organ music. MGM also has what we have always considered a beautifully sung collection by the Canterbury Choir directed by Macklin Marrow, with Ernest White at the organ. This year two 10″ LP's have been combined on one 12″ LP; it is titled **Beloved Christmas Hymns and Carols** and has nineteen well-chosen selections (MGM LP, $4.85; also on 45 rpm, $2.94).

CHILDREN'S RECORDS

What is termed "a child's library of musical masterpieces—delightful stories introducing young people to great music" is really a continuation of a previous series begun by Capitol which included *Rusty in Orchestraville, The Sorcerer's Apprentice,* and a couple of *Sparky* albums. This season, seven titles have been issued: **The Trojan Horse; Diana and the Golden Apples; Waltz of the Flowers; El Torita, the Little Bull; The Seasons; Chin Chow and Little Abou** (all Capitol 45 rpm, $1.10; also on 78 rpm, $1.15) and **Sparky's Magic Baton** (Capitol 45 rpm, $2.36; also on 78 rpm, $3.66). These have a background of classical music, such as sections of Tchaikovsky's *Nutcracker Suite* and *Carmen,* with an interesting story that fits the music well. Another children's classic, a well-established one by now, is **Peter and the Wolf**; the original recording featured Richard Hale as narrator, who appears in a newly recorded version with the Boston Pops Orchestra under Arthur Fiedler (Victor LP, $5.95; also 45 rpm, $2.99; the LP also has several other selections on it). "A child's introduction to the orchestra and all its instruments," short-titled **The Orchestra** is a collection of eight little records (Golden Records, $3.95) packed in a box. Included is a descriptive booklet, designed to engage the interest of young children, with clever titles and stories illustrating musical instruments—such titles as "Knute the flute" and "Crumpet the trumpet." Miss Frances, of the TV show, *Ding Dong School,* has a wonderful way with very young children. Her previous records, issued last year, met with great success, and this season Victor has issued another series just as good. Some of the titles are **What Is Opposite, Rhyming, Walking Down the Street,** and **Hey, Mom** (Victor 78 rpm, $1.00 each; on 45 EP, $1.19). You will always find good material, classified according to age groups, on Young Peoples Records and on Children's Record Guild; both these labels have fine stories and are known for good presentations.

There are few things you can give children for Christmas that have the lasting value of records; and good records, carefully chosen, are instructive as well as entertaining. And there are few things you can give adults that will be enjoyed as much in June as in January as phonograph records. Try to select worth-while music and your thoughtfulness will be long remembered.

Whose Birthday Is This, Anyway?

In an era of sequin-covered reindeer and cubistic Santa Clauses, there are still Christmas gifts honoring Christ

By Martha Meister Kiely

WHEN my son celebrated his seventh birthday, an exceptionally thoughtful friend not only sent a birthday box to him but included a small gift for each member of our family. As we "oh-ed and ah-ed" over our own gifts, David called out, "Say, whose birthday is this, anyway?"

I thought of this question one evening last December when members of our family, clustered around the dining-room, were adding the finishing touches to the Christmas packages we were sending out. Heaped on the table was an assortment of ties, toys, jewelry, perfume, and clever gadgets—some so intricate that we had to include directions so that the recipient would know how to use them. We admitted that we had pushed our brains pretty hard to come up with such an outlandish collection of presents. After all, a person must be positively ingenious to discover an appropriate gift for friends and relatives who have everything they need and much they don't need.

After we had joked for a while about our "oh-so-clever" gifts, the conversation simmered down to the wish that we had invested our money more wisely, even in a more Christian manner. The day celebrating the birth of our Savior should mean more than a time for playing tit for tat with the Joneses. Christmas giving, we agreed, could be almost sacramental if each gift were somehow symbolic of the Shepherds' and Wise Men's gifts. Though another would receive, it would be given as unto Him. Admittedly this idea would not be easy to express in a world of sequin-covered reindeer and cubistic Santa Clauses. But we were determined to find a way.

The most obvious way to begin was by giving more presents of a religious nature. One year we had given several mustard-seed bracelets and Bibles, but now we realized we had not really explored the field. We have since discovered that most bookstores carry a rather adequate line of religious books, pictures, and novelties; in larger cities, bookstores may be rich mines of Christmas gift ideas. By writing the Westminster Book Store in Philadelphia, we received a very complete Christmas edition of its catalogue, in which we found a tremendous variety of beautiful and inspiring articles for home and personal use. Why had we not seen them before?

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by Dr. Grace Sloan Overton

Sometimes home life gets about as rough as the football games being played these days. Teen-agers and parents misunderstand each other, seem to bang their heads together like opposing football players.

Dr. Overton, who for many years has been "coaching" teen-agers and parents alike toward a more harmonious home life, addresses this short book of advice to teen-agers. Showing how parents fit in, she discusses these problems crucial to growing up:

- Getting Along at Home
- Dating
- Career Plans
- Marriage
- Need for God

Living with Parents is written from the teen-ager's point of view, and enables parents to see themselves as their children do. Dr. Overton knows how high school students talk and think, because she has talked to thousands of them, besides being a mother herself. Illustrations gleaned from these interviews are sprinkled throughout this delightful book. Order yours today.

•Companion volume for parents, *Living with Teeners*, also by Dr. Overton, available at $1.25

See Your Favorite Bookseller

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The answer was embarrassing. We had not looked for them.

Most of us are not even aware of the vast array of inspiring and truly Protestant objects of art. A copy of a great religious painting makes an attractive gift for an individual or family. For a reasonable price one can buy a well-framed print that will be valued more every year. There are scores of beautiful Madonnas, which are especially appropriate for Christmas and would be a year-round inspiration to a favorite family.

Other religious objects may be used as many Jews frequently employ the Shema on the doors of their homes and seven-branch candlesticks on their tables. Statues, plaques, triptychs, plates, house blessings, crosses, and prayer reminders are but a few. A modern translation of the Bible is almost always an acceptable Christmas gift. The Revised Standard Version is now available in many sizes, bindings, and prices.

For those who like to shop from an easy chair, magazine gift subscriptions are made to order. For the price of an inexpensive necktie, a subscription to one of our own Church's publications—*Social Progress, Outreach, Today, Missionary Mail,* and *Presbyterian Life*—can purchase better understanding of our faith and hours of reading pleasure.

In our quest, we found anew the importance of a gift's source. Religious articles just would not be appreciated by some individuals on our list. This year we intend to remember these persons with gifts from a shop in our town which sells articles made by the handicapped. We feel that it is in keeping with the real spirit of Christmas to divert some of our business to the unfortunate men and women who try to earn a living in spite of physical disability. In this way we hope to wrap up a bit of inspiration with our gift and at the same time extend a helping hand.

Finally, our most thrilling discovery was "inasmuch" gifts. One or two weeks before Christmas I saw an advertisement in a Milwaukee newspaper describing "Operation Reindeer," a special Christmas project of CARE. Thoughts of our children who had never experienced hunger or cold, and of the abundance they would soon be receiving, came to my mind. That second I resolved to fill their Christmas stockings with CARE. The dollars with which we had planned to purchase knickknacks for the youngsters' stockings were allocated to sending CARE food packages in their names. On Christmas morning I attempted to explain to the boys that because their big red stockings were empty, some starving people would sit down to a Christmas dinner. The children weren't exactly exuberant about the idea, but they were good sports. Besides, there were too many bulging packages around to worry for long about empty stockings.

Late in March, however, our sons received a letter from a woman in Germany. She wrote of her husband's desperate illness and of her attempt to provide for her family. Christmas was a bleak, cold day for them until each of her children was presented with a food package by CARE. Their Christmas dinner turned out to be a meal such as they had not tasted for years. Her gratitude was overwhelming, and we all felt very unworthy of her praise. Our oldest son declared her letter and one from Greece to be the best Christmas gifts of all.

Through Food Crusade, CARE's 1954 special Christmas project, a contribution of fifty cents to cover overseas distribution costs will put a fifteen-pound surplus-food package into the hands of needy persons. This bargain gift is made possible through the cooperation of the Foreign Operations Administration. Orders may be placed through a local postmaster, Railway Express office, or CARE office (in large cities). The donor may choose from thirty-two countries to which his package may be sent, but may not designate a specific individual or family.

This year we plan to send out a number of "inasmuch" gifts, perfect for those friends who have everything they need, including a Christ-like outlook on the world. The recipients will certainly be moved by the message we will mail to them:

Inasmuch as we love you so much, and
Inasmuch as it is Christ's birthday and he said,
'Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me'
we are sending a very special love gift to one of his brethren.

What higher compliment could one pay a friend than to believe that he would understand and be sincerely pleased with such a gift?

In previous years I have delayed the grueling task of Christmas shopping until the incoming packages signaled the eleventh hour. I have never felt truly happy about the gifts our family sent and have frequently thought that if we had more money to spend, it would all be different. Now I know that it is not the price but the spirit of the gift which matters. If I can send to each person on my list a package which contains a remembrance that not only speaks of our love but also of His love; if wrapped in each package is some of the joy and peace that He brought into the world, then on Christmas morning I will know that around the world our friends are celebrating with us the birthday of Jesus Christ.

SEEN AND HEARD

Films from Abroad and the Cabinet at Home

We've just completed our very own survey on foreign films and have some interesting findings to report. Exactly 50 per cent of the two theater managers we interviewed admitted to financial problems in booking imported pictures. The other chap said he was losing money on them, too.

Both of them did agree that there has been an increase in the number of foreign titles shown in U.S. theaters; but they were at pains to point out that this increase has been v-e-r-y gradual. Of the 18,500 motion picture theaters in the nation, less than 500 exhibit foreign pictures with any regularity. Half of the managers we consulted pointed out that the imports are boosted by school teachers who promote language arts, and women's clubs interested in culture. Even so, he said, the overseas film finds it tough screening.

To the devotee of the English or Italian cinematic product this is puzzling. As for ourselves, we have a weakness for that appealing pixie of the British camera, Alec Guinness. Although his pictures sell more readily than most, they are still not widely distributed beyond some seventy principal cities. Yet anyone who has seen him as the artful bigamist in *The Captain's Paradise*, as the crafty bandit in *The Lavender Hill Mob*, or the slightly askew chemist spoofing both science and industry as *The Man in the White Suit* finds him irrestistible. Ever the scoundrel who gets his comeuppance in the final reel, he has been not only an entertaining rogue but also an object lesson for the teachers of righteousness. Recently, however, he has starred in a straight role. In *The Malta Story* the masterful Mr. Guinness plays a hero airman, stranded in the Mediterranean bastion in World War II. Somehow we like him better as the gentle comedian than the wooden character he turned out to be in this one. Still, Guinness remains our best argument for abetting foreign reels.

Laurence Olivier's *Hamlet* and *Henry V* have fared better than most foreign films, we discovered. Each grossed nearly $2,500,000, about one fifth the gross of a Hollywood extravanganza. Gripping Italian stories *(The Bicycle Thief; Rome, 11 O'clock)* have done well, but not famously, while the traditional fantasies of the French studios seldom draw standees.

What then is the outlook for the foreign film in America? Limited, we learned. When the foreign-born reel has hurdled U.S. Customs and the Legion of Decency, it still confronts the language barrier. English subtitles and dubbed-in American voices help some, but even the British films suffer from audience reaction here because of their accent. We've noted, however, that when the story gets exciting enough, translations are unnecessary. Dramatic action speaks for itself.

Dulles

Robert Montgomery presents more than the TV dramas that bear his name. He also presents President Eisenhower, whose dramatic coach he is. The President must be an apt pupil. He shows far more TV poise and personality now than he did during his campaign two years ago.

Together with his Cabinet the President presented a program recently in which John Foster Dulles was the star. This, the first Cabinet meeting ever to be seen and heard in our living rooms, was held on October 25. Mr. Dulles seemed a natural for his part. Appearing relaxed and assured, he was more like some informal family friend calling in our home that night than the Secretary of State. He was chatty in his asides. About Konrad Adenauer he reminded, "By the way, you know that he will be here the day after tomorrow." Of the newly knighted British foreign secretary he said, "I should say *Sir* Anthony Eden —sometimes I forget the handle to his name."

Above all, though, he was clear. This was a helpful lesson in current history as the Secretary unfolded the tale of how the European treaty of defense has been born. It would have been better for omitting the obviously planted questions, e.g., Secretary of the Treasury Humphrey's inquiring, "What will it cost, Foster?" amid guffaws of his colleagues.

All in all, however, this was good broadcasting; and some of Mr. Dulles's words will not soon die. Of the prognosis for the treaty, he said confidently, "The reward for success has reached unprecedented heights, and the cost of failure has become prohibitive."

The anti-climax over our local station was also a line to remember. The announcer graciously intoned: "We wish to thank Mrs. Smith's Meat Pies for relinquishing time so that we could bring you the preceding program."

—J. C. Wynn

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LIVING ABOVE OUR NAMES

Part I

By Kenneth J. Foreman

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"Let us serve God with thankfulness in the ways which please him, but always with reverence and holy fear" *(Hebrews 12:28, J. B. Phillips translation).*

It could have happened, of course, only in a Roman Catholic community in America. But there it was, in good, black headlines on the sports page: "Our Lady Nips Saint Anthony."

On looking into the story, one finds that Our Lady did not actually "nip" the saint, she only "slipped past" him. After all, how would you say it if you had to write the headline? Here was a team of some kind from the Church of Our Lady, playing a team from the Church of Saint Anthony. You can't put all that into a one-column headline. You can't say, "Our Lady Beats Saint Anthony," still less "Noses Him Out," though the score was something like 4-3. Perhaps *nips* is as good as you could make it.

All of which raises some thoughts about ecclesiastical nuncupation, or in other words, about what to name churches.

If the Roman Catholics err at one end of the spectrum, Presbyterians and other Protestants err at the opposite end. The standard Roman procedure is to name the church after a saint, or an angel or one of the various names of Mary. This would be all very well in Europe, where the custom originated; but in America, where every organization in the country, from granges to breweries to churches, has to have sports teams, picnics, and other American diversions, activities, and enjoyments, the results are sometimes several degrees less than reverent.

Our Lady nipping Saint Anthony is not much more astonishing than the "Third Order of Saint Francis Chicken and Barbecue Supper" (which would astonish that saint a trifle), or the "Holy Family Festival (Twenty-two Chevrolets Given Away)," or the "Holy Trinity Card Party," or the "Carnival of Our Mother of Sorrows."

The lofty names of the churches, combined with the less-than-lofty enterprises thereof, make an impression which Protestants cannot help finding either funny or shocking, according to their temperament.

But it is hardly for Protestants to throw any stones. In our eagerness to escape such things we go to the other extreme. We honor few saints in the naming of our churches. We wish it rather to be known that we can count. What town with more than one church of the same denomination has not a First, Second, Third . . . and even down to Tenth Church? Sometimes we memorialize a dead plutocrat by worshiping even a hundred years afterward in his John X. Doe Memorial—some expensive architectural monstrosity which now gives the creeps to every beholder, colds to the worshipers, and bankruptcy to the furnace budget. Sometimes we name our churches for the streets on which they front, even keeping the name when the church has moved.

One denomination has in the same city a Broadway Church (nowhere near Broadway—miles out in a more exclusive suburb), a West Broadway, and to make it most explicit, a Twenty-third and Broadway Church. Any time now, in these politics-conscious states, one may expect to see a church called the Fifteenth Precinct Presbyterian.

Seriously now, naming a church is no easy job. If few churches can live up to the solemn and lofty names of the Roman communion, few indeed can be so trivial as the religiously meaningless names of so many Protestant congregations.

The present writer has no answer to the problem. All the good names which any Christian would think of first have almost, as it were, been copyrighted by segments of Christendom. Shall we call ours just the Christian Church, or the Church of Christ or of the Brethren? Or shall we call it what we hope it is, Evangelical and Reformed? Can't do that, you know. If we were known as Christians, Brethren, Evangelical and/or Reformed, who would guess we were Presbyterians?

Here and there a bold congregation has already ventured to name itself after a Bible saint—St. Andrew, St. Stephen, St. Paul. (Was there ever a St. Peter's Presbyterian?) One congregation names itself St. Giles, perhaps not for the saint but for the famous cathedral. Another cathedral has many echoes—Westminster, of course. It would not hurt us to name a church for some rare or desirable virtue. We have the precedent of the Grace and Hope churches; could we perhaps have the Church of Patience, or of the Heavenly Vision? Would it be too eccentric to name a church for Gracious Memories or the Forward Look? Might we name a Church of the Upward Way, or of World Horizons, or (borrowing a phrase from Moffatt's Philippians 3:20) could we name it hopefully The Colony

of Heaven? Or we might even dare to name one after our Lord. Should there not be more than a few named the Church of the Redeemer and the Church of the Master? Is there any reason why Protestants cannot have a Church of Christ the King? It might be that passers-by who would not linger before the Fifth Street Church might be induced to enter the Church of the Doorway of God.

Perhaps after all, in America, we have a perennial dilemma: either a church whose name will not sound grotesque on the sports page, or a church whose very name will strike deep chords of memory and faith.

FOR GIFTS THAT GROW

(Continued from page 14)

can take a gift where the income is paid to an individual, but the Church must have a substantial interest in the principal. Or we can receive one where the income is paid to the Church or one of its agencies, but where after a period of years the principal goes to some other purpose. But those are the unusual cases. In most instances the gift is made outright to the Church so that both income and principal belong to the Church.

Question: How large a fund does the Foundation now have?

Answer: The market value of the Combined Trust Fund is about $2,800,000. It is large enough to allow the Foundation to spread its investments over many different kinds of stocks and bonds—in dozens of different companies, different kinds of business. It's like having your eggs in many baskets.

Question: And each individual fund has a share of all that?

Answer: Yes—an undivided share. An individual fund of $2,800 would have approximately a one one-thousandth interest in the whole fund. Its income would be on the same basis—about one one-thousandth of the net income. And that would go to whatever Church purpose the donor designated, or to the whole Church, if his gift is unrestricted.

Question: Do the individual funds lose their identity when they are invested in the Combined Trust Fund?

Answer: No, each fund is named for the donor or for someone he or she wants to memorialize. Each one is assigned a definite share in the Combined Trust Fund, according to its value in comparison with the whole. And each one is listed separately in the Foundation's annual reports which show the name of the fund, the amount of the gift or bequest, and the purposes to which its earnings go each year.

Question: Does a man or woman have to give money to the Foundation, or will it accept other kinds of property?

Answer: Very often the gift or bequest will be securities, or perhaps real estate. These are generally converted into cash and the proceeds used to purchase securities of the type recommended by the Finance Committee for the Combined Trust Fund. The net result is the same in any case: The fund created becomes an undivided part of the whole fund. And the whole fund has a stability and diversification that the smaller fund could not, if it were invested separately.

Question: Stability and diversification are probably important to financial people, but what do they mean to the man or woman who gives money to the Foundation or leaves property to it?

Answer: They mean that the donor can be sure his funds are conservatively invested on a very broad base, that income will be earned on them regularly, and that income will continue to go in perpetuity to the Church purposes he desires.

Question: Can you cite an example?

Answer: The Boudinot Funds. Elias Boudinot left about $15,000 to the Church when he died in 1821. To date more than $80,000 in income has been earned on his bequest and has been used for ministers' libraries and for mission work, as he directed. His gift has paid itself out more than five times and is actually worth more now than when he gave it. We expect it to go on paying itself out many more times.

Question: Would a gift made to the Foundation today do the same thing?

Answer: Yes. Depending on the rate of return that can be earned with safety, it can go on through the centuries in the same way, helping with the work of the Church and perpetuating the memory of the individual.

Question: Since the encouraging of gifts to the Church is a prime responsibility of the Foundation, is this just one more agency brought in on top of those already in operation for the same purpose?

Answer: No. First of all, there are no other agencies which have the same functions. For example, the Foundation is the only agency that can receive gifts for the Church as a whole. And it is not a new agency. It is successor to the Trustees of the General Assembly, a body that has been in operation since 1799. The Foundation is carrying on the work that has been done for 155 years.

Question: Then these services for the individual have been there for many years, but they aren't generally known?

Answer: That's right. And one of the Foundation's major jobs now is to make them known so that members and friends of the Church can take advantage of them. There is one service, however, that is new. That is management of endowment funds for the local churches or for other Church agencies.

Question: How does that work?

Answer: The local church turns its endowments over to the Foundation under a trust agreement. Its investments become part of the Combined Trust Fund. It gets a proportionate share of the fund's earnings and it gets them regularly. But it can withdraw its funds from the Combined Trust Fund when it chooses.

Question: What are the advantages to the church over managing its own funds?

Answer: It may get more income from its endowments and it certainly gets a greater diversification of investments. And it avoids the constant problem of managing investments, reinvesting in different securities as conditions change, keeping track of bond maturities, and so on.

Question: Does the Foundation charge the church for this service?

Answer: No. The church simply bears its proportionate share of the administration expenses of the Combined Trust Fund—which last year were only one quarter of one per cent of the total investment.

Question: Then all the Foundation's services, whether for the individual or for the churches, revolve around its investments?

Answer: Yes. Through investment, the individual's gift or bequest produces income for the agency or purpose he chooses. The local church's use of the investment service produces income for its own use. The main point is that by careful, conservative investments, gifts to the Church for any or all purposes can be made to produce income in perpetuity. And that is the kind of income that is most valuable to the Church.

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ASIA AND AFRICA ASK QUESTIONS

(Continued from page 9)

But all these are spiritual conditions belonging ultimately to the province of God.

He hath showed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich He hath sent empty away.

Christians will, if any people can, bring about precisely those conditions of trust and objective justice which will enable the peoples of Asia and Africa to put up with scientific and technological inequality without fear.

But since the children of men, it seems, are not going to be remade tomorrow, despite the presence of the Church in their midst, neither the West is going to reveal to the East its scientific secrets without a price, nor is the East going to acquiesce in a position of permanent scientific inferiority vis a vis the West. And this situation is simply big with tensions and problems for the future.

The joy of finding the truth

The importance of liberal education, of the cultivation of intellectual virtue for its own sake, for Asia and Africa, is not sufficiently appreciated by Christians. The immediate challenges of politics, of economics, of social relations, of the cultural patterns, of the scientific needs, have arrested the attention more. But there are tremendous intellectual values, both in the local traditions of Asia and Africa and in the authentic traditions of the West, which can and should be revived and cultivated, and which can have a great bearing upon the future. If we really love our neighbors and brethren in Asia and Africa as ourselves, and if the joy of the intellectual vision of the truth is among the greatest of God's gifts to men, we must help them and also be helped by them to attain that joy.

The revival of Avicenna and Averroes alone in the Middle East will produce an intellectual revolution in one generation. The responsible publication of the world's greatest classics in the major local vernaculars will produce an intellectual revolution in less than two generations. A concentrated and sustained attack upon the problems of language so as to close the gap between the language of higher thought and the language of daily life will produce in time a considerable economy in the wasteful spiritual agony which creative thinkers in the East usually undergo. Thousands of Asian and African students come every year to Western centers of learning where they are practically never required to go through and participate in the great banquet of being which is liberal education. They go back proficient in this or that technique, but with hardly any knowledge of the deepest things the Western world really has to offer, and with even less critical appreciation of the deepest values of their own culture. Then consider the lonesomeness of creative thinkers in the East. They receive very little if any encouragement, very little trust, practically no love and understanding at all. They hardly know each other. They thus live without stimulation, without fellowship, without communion. No wonder they rebel to the high heavens in their lonesomeness.

The mind of Asia and Africa demands original and independent attention. The aim should not be to propagandize this mind or to win it to a particular cause, whether political or religious. If the intention is to indoctrinate it with a view to using it, even if for the best of causes, it will rebel. In any event, such intention is not the way of the Christian. The aim should be to cultivate the highest intellectual virtue, in freedom and in equality. Only thus do we treat others in all humility as ends in themselves and therefore as our peers. History, literature, philosophy, theoretical excellence, the refinement of sensibility, creative art, the issues of life and death, the art of debate and discussion, the appreciation of quality and excellence and being, the whole range of the humanities wherein the mind can enjoy, in freedom, the wonderful ecstasy of vision, wherein man becomes himself and therefore tragically understands his essential limitations—is there any doubt that the way of peace and truth is to cultivate these things in and for Asia and Africa? This natural order of the mind can cut across all cultural and religious differences, for surely if man is created in the image and likeness of God and if all nations have come forth out of one blood, then there must exist a fundamental unity of human nature, including the mind of man, no matter how concealed and potential this unity might be and despite man's sin and rebellion. The possibilities of liberal education and of humane culture strike me as not having been touched, so far as Asia and Africa are concerned.

Need for "living message"

Western secular leadership has failed the world intellectually and spiritually. It is too encumbered with "problems" and with the consideration of means. If it be said that it is not its office to lead in these realms, then I answer: Let those whose office this is come forward and

speak. Let them articulate the long-awaited message and carry it in mighty works beyond the confines of their study. For it is a fact that for the most part only spiritless secularism reaches the world.

In their demand for a message, a living message dealing with the final things, Asia and Africa pose their greatest challenge. This is the test at once of our faith, of our hope, and of our charity. For if we really believe, if we really hope, and if we really love, then God's will will be done on earth. The shriveling up of the genuine universal is the greatest agony of this age.

Partnership and fellowship on as deep a plane as possible, and where possible, on the deepest plane: These are the demands of Asia and Africa.

Communism can never be opposed in Asia and Africa by a mere negation. The cultural and racial continuities between the Communist world and Asia and Africa, and the cultural and racial discontinuities between Asia and Africa and the Christian world, these two things are too great and too mutually reinforcing for Communism to be swept back only by negation. At the present rate of spiritual impotence, with the protective covering of the hydrogen bomb, it is only a matter of time before the whole of Asia and Africa, and maybe even Europe, will be engulfed by Communism.

What is desperately needed, besides the highest political wisdom, is a ringing positive message, one of reality, of truth, and of hope. Communism exposes the inadequacy, if not indeed the bankruptcy, of the Western-imperialistic and the smug-Christian approach of the past. Something infinitely more humble, more profound, more positively outreaching, something touching the heart of men, touching their need for fellowship and understanding and love, for being included and being trusted, something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next, something of this order is needed. This something is Jesus Christ, the Risen Lord.

The missionary movement must be intensified. The Eastern Churches must be loved and helped. For who knows what tasks Christ will still ask, and may even now be asking, of the Orthodox Church? The spiritually rich must come down and carry the cross. And there should be faith in the sufficiency of the simple story of the gospel, without the embellishments of dialectics and philosophy.

The two patron saints of Africa and Asia are clearly Augustine and Chrysostom. For it was the Bishop of Hippo who salvaged for the West all that he could salvage when Rome was going to pieces, and it was the Bishop of Antioch and Patriarch of Constantinople who

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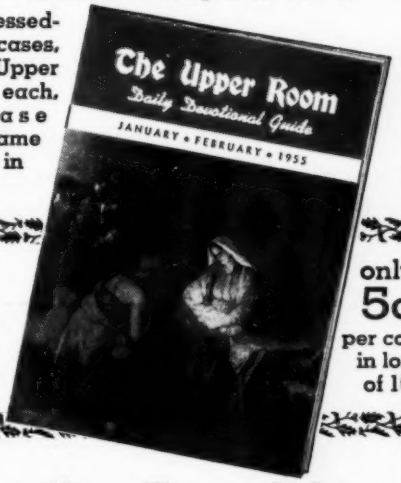

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founded the liturgy of the Orthodox Church. In invoking these two patrons I suggest reading Augustine's *The City of God* if we really want to understand what is happening in the world today, and I will quote a short passage from a sermon by Chrysostom in Antioch toward the close of the fourth century:

"But if in this life also [the gospel] hath advantages, as indeed it hath, this also is more than all a matter of great wonder, that [the Apostles] had power to persuade men who had done innumerable evil deeds, yea such as no one else had done, that they should wash themselves clean of all, and they should give account of none of their offences. So that on this very account it were most of all meet to wonder, that they persuaded Barbarians to embrace such a faith as this, and to have good hopes concerning things to come; and having thrown off the former burden of their sins, to apply themselves with the greatest zeal for the time to come to those toils which virtue requires, and not to gape after any object of sense, but rising to a height above all bodily things, to receive gifts purely spiritual: yea, that the Persian, the Sarmatian, the Moor, and the Indian should be acquainted with the purification of the soul, and the power of God, and His unspeakable mercy to men, and the severe discipline of faith, and the visitation of the Holy Spirit, and the resurrection of bodies, and the doctrines of life eternal. For in all these things, and in whatever is more than these, the fishermen, initiating by Baptism divers races of Barbarians, persuaded them to live on high principles.

"Of all these things then, having observed them accurately, let us speak unto the Gentiles, and again, let us shew them the evidence of our lives: that by both means we ourselves may be saved, and they drawn over by our means unto the glory of God. For unto Him be the glory forever. Amen."

Presbyterians on the Nets

—Eugene Carson Blake, moderator of *Frontiers of Faith* on 95 stations of the NBC television network.

—Charles B. Templeton on *Look Up and Live*, carried on 33 stations of the CBS television network.

—John Sutherland Bonnell on *Pilgrimage*, carried by 58 stations of the ABC radio network.

NOTE: Check with your local station or newspaper listing for day and time.

CHILDREN'S STORY . . .

TIME FOR LUNCH

By Eda and Richard Crist

"Oh, my land." Mrs. Trimpey took off her apron and ran for the hallway.

"Why, Mother, what's wrong?" asked Nancy, looking up from her book. "Did something terrible happen?"

"The church rummage sale." Mrs. Trimpey straightened her hair and reached for her hat. "I nearly forgot I was to take Mrs. Allen's place while she went for lunch, and now it's our lunchtime. Dad will come very soon, and I won't be here to . . . ."

"I'll get it," Nancy said eagerly. "I've always wanted to get a whole meal without your help. I know I could do it."

"Eat," said little Bobby, playing trucks-and-cars on the floor. "Yum-yum."

Mrs. Trimpey slipped into her coat. "That would be very nice, Nancy, if you would fix a lunch. Eggs on toast, soup, and sandwiches."

"Couldn't I have something more special?" Nancy asked. "Like apple popovers, or Spanish rice, or . . . ."

"There won't be time. Dad will have to get back to his office. Even with the eggs, soup, and sandwiches you'll have to budget your time. First, put the soup and water for the eggs on the stove. Then set the table, put out the cookies and salad, start the sandwiches, drop in the eggs, put the bread in the toaster—I'd better write it all down."

"You won't need to," Nancy protested. "I know how."

"There's only one way to go about it so that all will be finished at once." Mrs. Trimpey quickly wrote down the order of the steps to be taken. "There," she said, "it's like making arrangements for a party—everything must be ready when the first guest arrives. Now, I must hurry. Keep an eye on Bobby, and good luck."

"Bye, Mother. Don't worry."

When her mother had gone, Nancy turned on the kitchen radio. She waited for a singing commercial to end; but when the announcer began talking about razor blades, she tuned to another station. It was a quiz program, and she left it on. Then she got two pots from the cupboard, filled one with water, and put soup into the other. She placed them on the stove and lit the burners.

"Nancy pretending Mama?" Bobby had come into the kitchen. He sat on his chair at the table, and smiled at her.

"Yes, Bobby. I'm cooking lunch, so don't you bother me."

"Bobby draw a picture."

"All right. Now, let's see . . . I'd better

get out some bread for the toaster—all set to put in at just the right time."

"That's wonderful," laughed the announcer's voice on the radio. "Mrs. Harper, you have just won a twelve-dollar Super-Daisy automatic pancake turner. Now will you try for the thirteen-dollar carton of Bub, the soap with the pressure-proof bubbles?" Mrs. Harper laughed and said she would try. "The question," said the announcer, "is: What ocean do you cross to get to England?" "Let me think—" said Mrs. Harper.

"I know," Nancy said to Bobby. "It's the Atlantic Ocean. Now what comes next on Mother's list of things to do?"

Bobby was starting to draw a picture on the list. She could have rescued it from him, but she didn't bother. "That's all right, Bobby," she said. "I don't need it. Eggs and soup and sandwiches are easy to fix."

She began making sandwiches. She finished one, then looked at the egg water. It hadn't even started to boil. There was plenty of time. She made a second sandwich—while Mrs. Harper on the radio guessed the right answer and went on to another question.

"Stove go *spsh*," Bobby said. Now the water was boiling. Nancy put in the eggs. She set the clock for four minutes, then made sandwich number three.

At that moment, Carl burst into the kitchen from the backyard. "Hi, sis, I'm hungry. Hey, are *you* getting lunch?"

"Yes, I am. Now you go in the other room and stay out of my way."

"Your soup's boiling over," Carl said.

"Well, turn it off."

"Can't. I have to go in the other room and stay out of your way. So long."

"Oh, you." Nancy rushed to the stove and turned off the burner.

Two minutes more, and the eggs would be done. "Oh, dear," Nancy thought, "the table's not set, the toast isn't started, the cookies and salad aren't out." She put two slices of bread in the toaster; then she set place mats, silver, and plates on the table. She got onto a chair to reach the cookies—*Click* went the toaster.

"Toast go bang," said Bobby.

Nancy got the cookies and put two more slices of bread in the toaster.

Ting-a-ling rang the clock.

"Stove go ding-dong!" Bobby said.

Nancy took out the eggs, then got bowls for the soup.

Click went the toaster.

"Toast go bang again," said Bobby. "Bang. Bang."

As Nancy put in two more slices, her father came.

"Well," he said, "look who's getting the lunch. I'll bet it will be a banquet."

"Hi, Dad. Mother's at the church, and I—I hope this will be ready soon."

"Need any help?"

"No, thanks. I'll manage." Her father joined Carl in the living room, and she hurried to pour the soup. She spilled some on the stove. While she was wiping it up, the toaster clicked.

"Toast go bang, bang," Bobby said.

"Yes, I heard it. More slices. Now, the butter—and oh, I forgot the salad—and the coffee for Dad, and the milk for us. And the—eggs will be cold."

An alarm clock rang on the radio. The announcer laughed, "Too bad, Mrs. Harper. You didn't answer the jackpot question in time, so you can't have that delightful trip to Greenland. Better luck next . . . ."

Nancy snapped off the radio. An egg rolled into the sink.

"Oh, help," she called. "Dad. Carl. I can't get all this done in time." Father and Carl came running. "What can't you get done?" Father asked.

"This—this jackpot." She waved her arm despairingly at the various parts of the meal in plates and bowls all over the kitchen. "I—I should have followed Mother's directions. Everything would have been ready when you came."

Father grinned. "Glad to assist," he said, picking up the butter knife.

Click went the toaster.

"Bang, bang," Bobby said. "Toast go bingety-bingety-bang!"

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